

Buddhism

Glory & Honor, Honor & Glory to the Sat-Guru & to the Supreme Deity in union with His Shakti: Hrih, Hrih, Hrih...

The inconceivable salvific Mystery which is the Name of Amida Buddha, as expressed in myriad forms throughout innumerable kalpas & is revealed personally in our own heart.

The Name of Amida Buddha is the Ground, the Path & the Fruit. May the Infinite Holy Name of Amida Buddha, which is Amida Himself, be magnified through this website ministry. May all beings be open to hear & respond to Amida's Eternally-Vibrating Name & thus benefit from the infinite merit of Amida's Boundless Light, Life & Love. AUM NAMO AMIDA BOOTSU HRIH

Amidist Sadhana for Syncretic Sadhakas

Primary credit to Gurudev

secondary credit to DEWnada

Tertiary credit to Elijah Dobkins

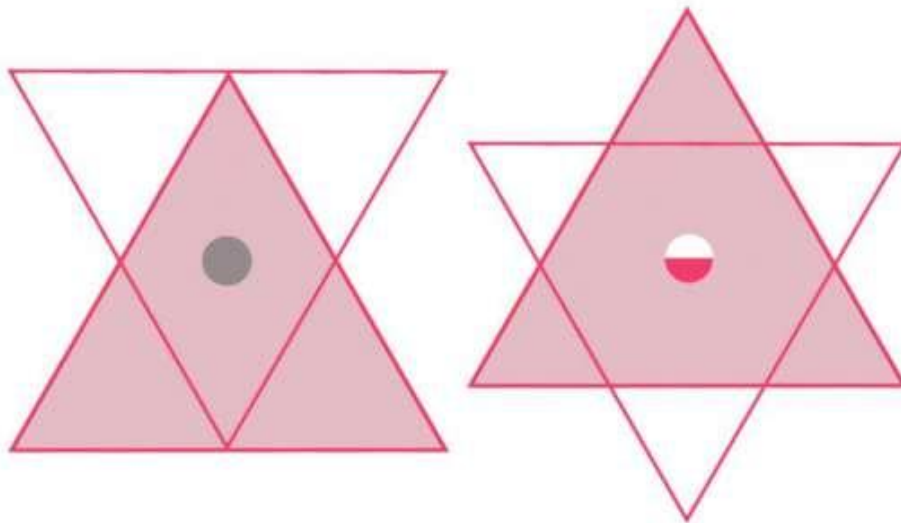
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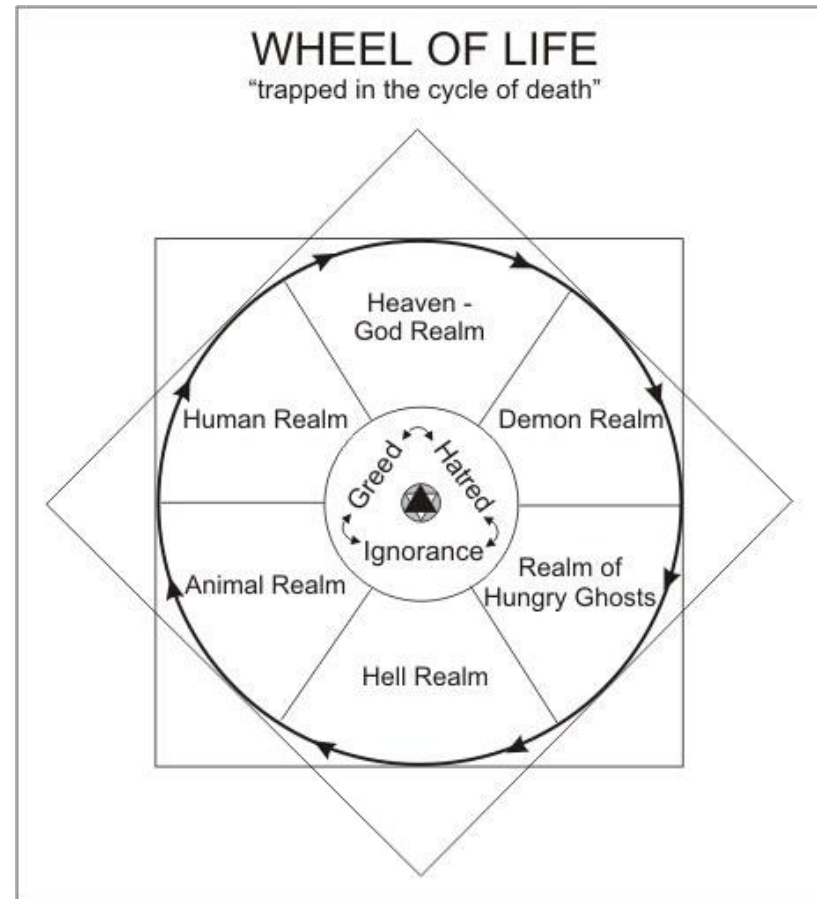
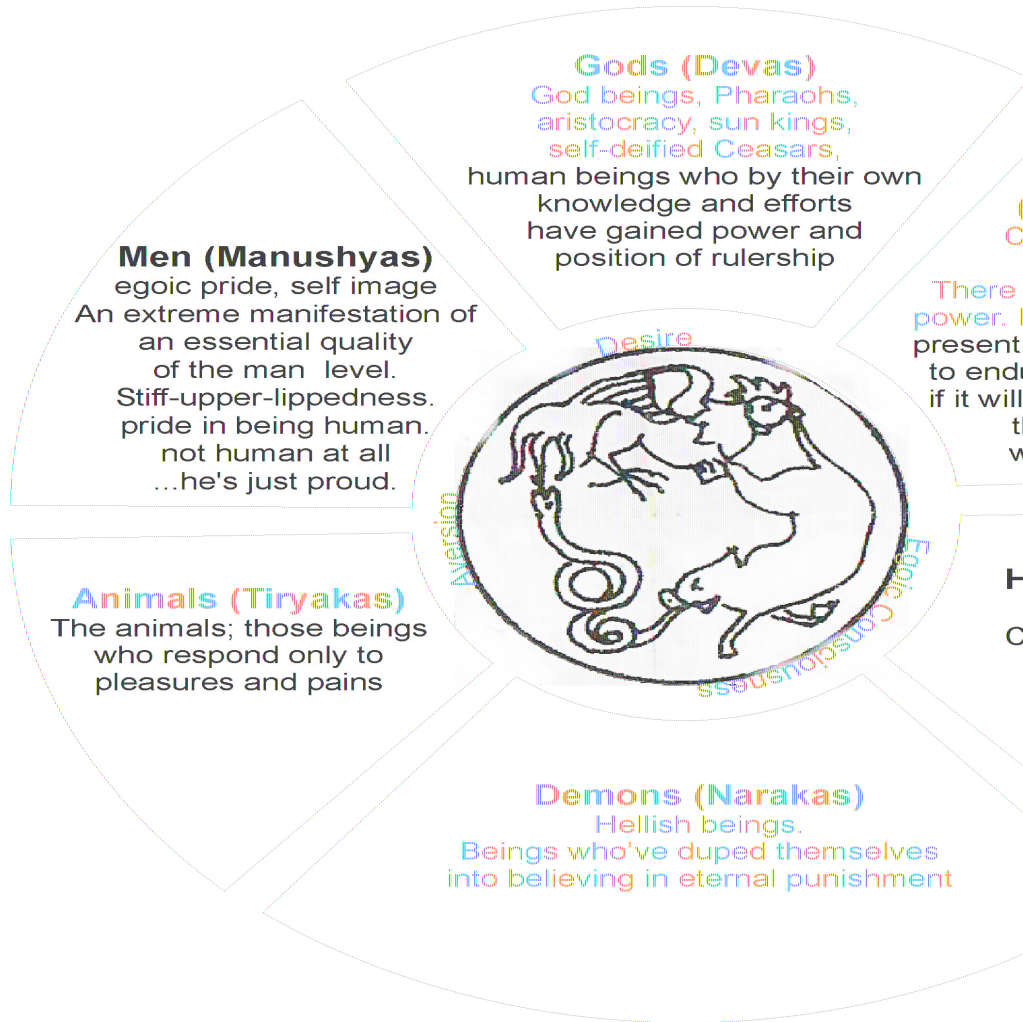
DHARMODAYA

"The six-pointed geometric star or hexagram is considered one of the most ancient spiritual symbols in the world... When the triangle is one, it is facing down and, as in the Hindu tradition, symbolizes the feminine principle. When there are two triangles, usually they form a tetrahedron, which in Tantric Buddhism is called dharmodaya (Tib. chojung). The terms translates as "the source of reality", "the source of phenomena" or "the source of truth"... The female essence of the Vajrayogini, symbolizing the space and emptiness cannot be fully realized if it is not in a union with the male principle of skillful methods, compassion or great bliss. Together they represent the inseparability of subject and object, the principle of nonduality expressed through the union of bliss and emptiness (Tib. detong). This union is expressed through the sign of dharmodaya, and also through the embrace of Vajrayogini and Chakrasamvara." — Lyudmila Klasanova

Dharmodaya (Skt.; Tib. ཆོས་འདབ་ལྗང་པ་, chöjung, Wyl. chos 'byung) — literally, 'the source (udaya) of all phenomena (dharma)'. It is triangular in shape and represents the space out of which all phenomena arise. Often two triangles are combined to form a star shape (as in the Star of David) known as "a crossed dharmodaya" (Tib. ཆོས་འདབ་ལྗང་པ་བསྐྱེད་ལྗང་པ་, Wyl. chos 'byung bsnol ma). [Rigpawiki.org]



"The meaning of this uniting of polarities is best understood by ... the double triangle or dharmadayo, the "origin of all phenomena,"... two merging triangles, the lower has a wide base that spreads out upon the earth, infinitely. However, its apex ends in a single point in the brain. The upper triangle is exactly the opposite. It holds a point in the pelvis... then spreads upward to the infinite cosmos. So, this merging of creation and source, evolution and devolution... is the classic possible meeting of Heaven and Earth, the most basic symbol of humanity's struggle to balance their tenuous existence... But it is a union of the internal heaven and earth... the union of pure consciousness and phenomena, the appearance or experience of form." — Asa Hershoff





EA3. Activity. The Wheel of Life

Listen to your teacher for instructions then complete the worksheet.

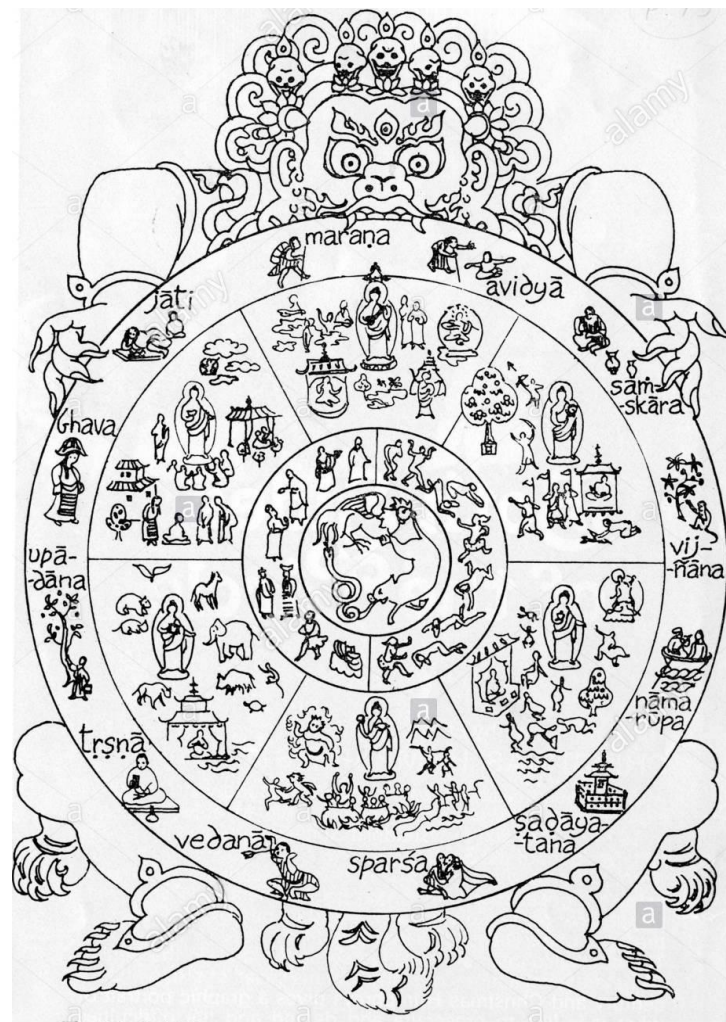
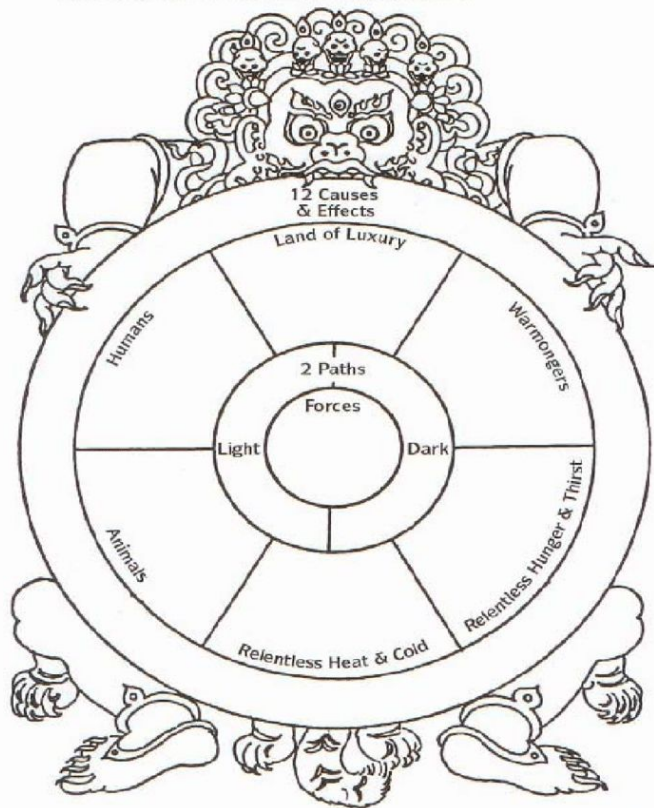
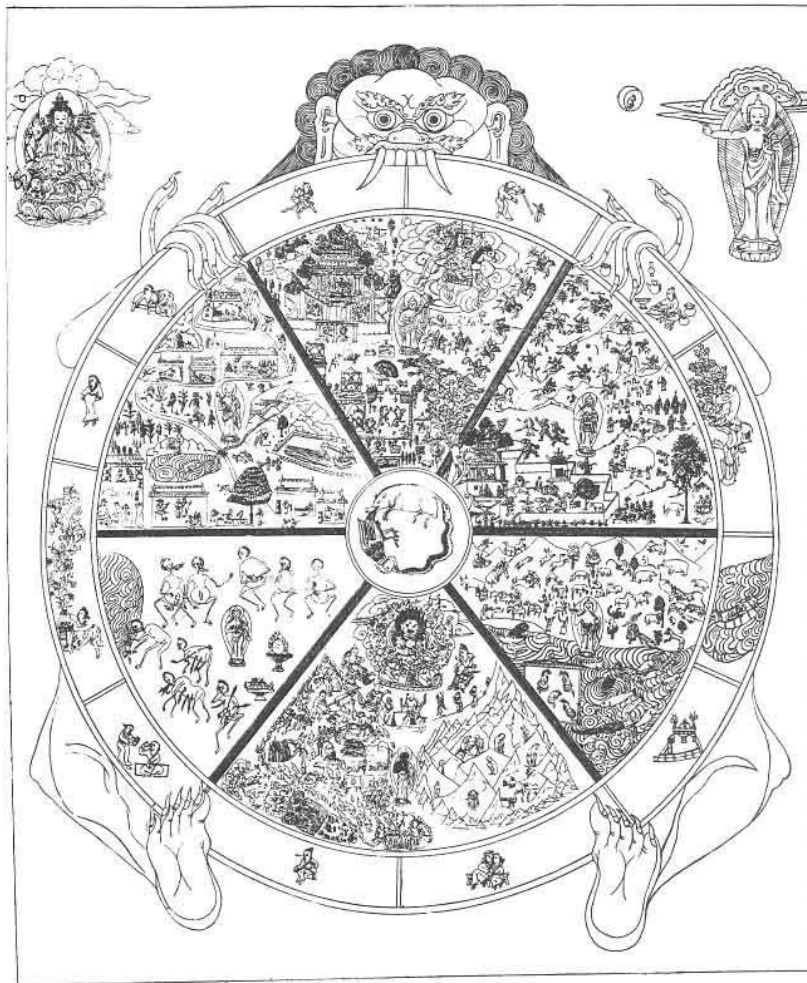




Figure 1. The Buddhist Wheel of Life.



Six Manifestations of Kannon at Daihō-onji Temple 大報恩寺 (Kyoto) Each associated with one of **Six Realms** of Reincarnation

1. Beings in Hell, **Shō Kannon**, Holy One, 177.9 cm
2. Hungry Ghosts, **Senju Kannon**, 1000-Armed Kannon, 180.0 cm
3. Animals, **Batō Kannon**, Horse-Headed Kannon, 173.3 cm
4. Ashura, **Jūichimen Kannon**, 11-Headed Kannon, 180.6 cm
5. Humans, **Juntei Kannon**, Pure One, 175.7 cm (See Note 1)
6. Deva, **Nyoirin Kannon**, Jewel & Wheel Kannon, 96.1 cm

NOTE 1: In Tendai texts, **Juntei Kannon** 准胝 (humans) is sometimes replaced by **Fukūkenjaku Kannon**. (Unfailing Lasso)

NOTE 2: **Batō Kannon** was not part of the original six appearing in the Mohe Zhiguan 摩訶止觀 (circa 594 AD); according to the Hishō Mondō 祕鈔問答 by Raiyu 賴瑜 in the 13th century, Batō was inserted into the group by Ningai 仁海 (951-1046), replacing Shishimui Kanzeon 師子無畏觀世音. <Source: DDB, C. Muller> “Lion Dance”

Six Principal Iconographic Forms of Avalokiteshvara in Tibetan Vajrayana:

1. Khasarpaṇa (Sky-Flyer)
2. Jinasagara (Ocean of Conquerors)
3. Simhanāda (Lion's Roar)
4. Ekādaśamukha (11 Faced)
5. Amoghapaśa (Unfailing Lasso)
6. Chaturbhuja (4-Armed)

the 6 Kannon of Tendai match up with the 1st 6 Names of Allah: [DEW korelations]

- 大悲 (Daihi) Most Compassionate (Senju Kannon, 1000-Armed Kannon) = Rahman
- 大慈 Most merciful (Shō Kannon, Holy Kannon) = Rahim
- 師子無畏 Of Lion Courage, Fearless (Batō Kannon, Horse-Headed Kannon) = Malik
- 大光普照 Of Universal Light, Great Shining Light (Jūichimen Kannon, 11-Headed Kannon) = Salam
- 天人丈夫 Leader of Gods & Men, Divine Hero (Juntei Kannon, Pure Kannon) = Quddus
- 大梵深遠 Great Brahma (Nyoirin Kannon, Jewel & Wheel Kannon) = Mu'min

Bhakti Ananda Goswami korelations:
Nyoirin Kannon IS NARAYANA
1000-Armed Kannon IS AVALOKITESHVARA (UNIVERSAL FORM OF VISHNU)
Shō [FLUTE] Kannon, Holy Kannon IS KOURU-AULOS (FLUTE) KRISHNA
Lion Courage, IS NARAHARI AND KALA-BAIRAB
Horse-Headed Kannon IS HAYAGRIVA
Universal Light, Great Shining Light (Jūichimen Kannon IS BRAHMAN
11-Headed Kannon IS ALSO AVALOKITESVARA WITH THE HEADS OF HIS TEN AVATARAS
Leader of Gods & Men, Divine Hero (Juntei Kannon, Pure Kannon)
Great Brahma (SEE HIS OTHER 'DEVA' FORMS IN PURE LAND BUDDHISM.

Priests of Serapis wore 7-pointed star on forehead & Buddhism teaches there are 7 Factors of Awakening (Pali: satta bojjhaṅgā or satta sambojjhaṅgā; Skt.: sapta bodhyanga): [DEW]

- Mindfulness (sati, Sanskrit smṛti). To maintain awareness of reality (dharma).
- Investigation of the nature of reality (dhamma vicaya, Skt. dharmapravicaya).
- Energy (viriya, Skt. vīrya) also determination, effort
- Joy or rapture (pīti, Skt. prīti)
- Relaxation or tranquility (passaddhi, Skt. prashrabdhi) of both body and mind
- Concentration, (samādhi) a calm, one-pointed state of mind, or clear awareness
- Equanimity (upekkha, Skt. upekshā). To accept reality as-it-is (yathā-bhuta) without craving or aversion.

Each syllable allows us to close the door of painful rebirths in one of the six realms composing cyclic existence:

- OM closes the door of rebirths in the world of the gods (devas)
- MA the door of the world of demigods (asuras)
- NI the door of the human realm
- PAD the door of the animal world
- ME the door of the world of hungry ghosts (pretas)
- HUM the door of the hell worlds.

Each syllable has a purifying effect:

- OM purifies the veils of body
- MA purifies the veils of speech
- NI purifies the veils of mind
- PAD purifies the veils of conflicting emotions
- ME purifies the veils of latent conditioning
- HUM purifies the veil that covers knowledge.

Each syllable is a prayer in itself:

- OM is the prayer addressed to the body of the Buddhas
- MA the prayer addressed to the speech of the Buddhas
- NI the prayer addressed to the mind of the Buddhas
- PAD the prayer addressed to the qualities of the Buddhas
- ME the prayer addressed to the activity of the Buddhas
- HUM gathers the grace of the body, speech, mind, qualities, and activity of the Buddhas.

The six syllables correspond to the six paramitas, or transcendental perfections:

- OM corresponds to generosity
- MA to ethics
- NI to patience
- PAD to diligence
- ME to concentration
- HUM to wisdom.

The six syllables correspond to the six buddhas reigning over the six buddha families:

- OM to Ratnasambhava
- MA to Amoghasiddhi
- NI to Vajradhara
- PAD to Vairocana
- ME to Amitabha
- HUM to Akshobya.

The colors that correspond to each syllable are:

- OM : white
- MA : green
- NI : yellow
- PAD : blue
- ME : red
- HUM : black.

Lastly, one links each syllable to the six wisdoms:

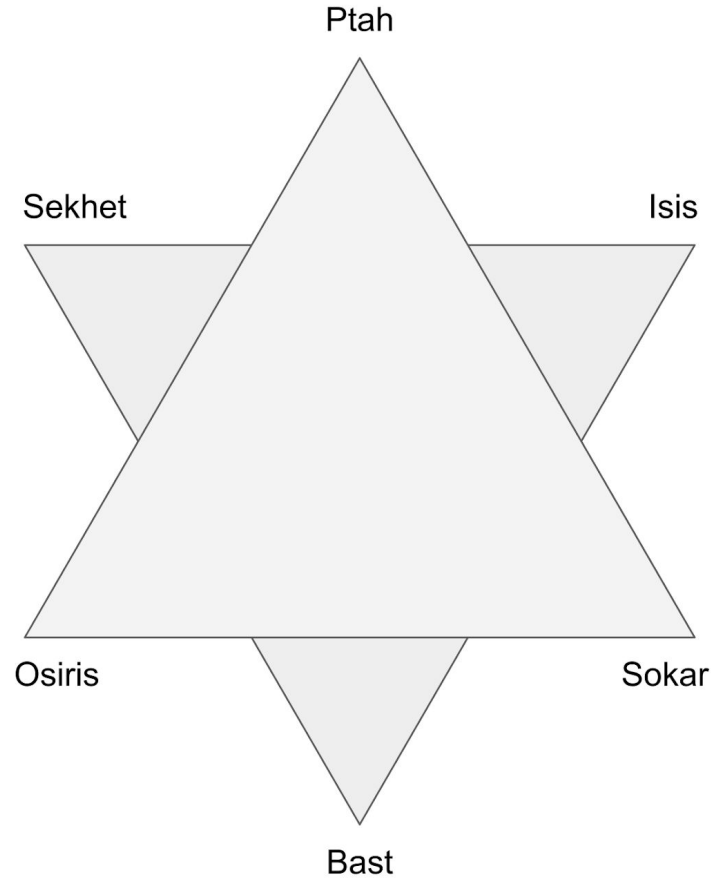
- OM = wisdom of equanimity
- MA = wisdom of activity
- NI = the wisdom born of itself
- PAD = the wisdom of dharmadhatu
- ME = discriminating wisdom
- HUM = mirror-like wisdom.

Memphis, Egypt

Ptah (the Opener) =
Buddha (the Awakened)

Osiris (Mighty One) =
Ashura (Divine)

Sokar (cleaning the mouth)
= Sukla (white/bright)



**The 3 Lords of the World with
korelated Shaktis who
embody needed Remedies to
the 3 Root Poisons**

Manjushri Bodhisattva & Prajna-Paramita Tara
amoha (non-delusion) or prajna (wisdom)

Dosa / Dveṣa / Pratigha:
aversion, anger, hatred, hostility

Lobha / Rāga :
attachment, desire,
sensuality, greed

attachment/desire shown by an Indian
bird known for its attachment to its mate

aversion/anger represented by a
snake, since it is quick to strike

*3 Dakinis of Enlightened Activity who work
within the poisons to transform them:
Kurukulla, vidya woman (moha)
Vajra-Yogini, overcomer of passions (lobha)
Simhamuka, wrathful lion-pearl (dosa)*

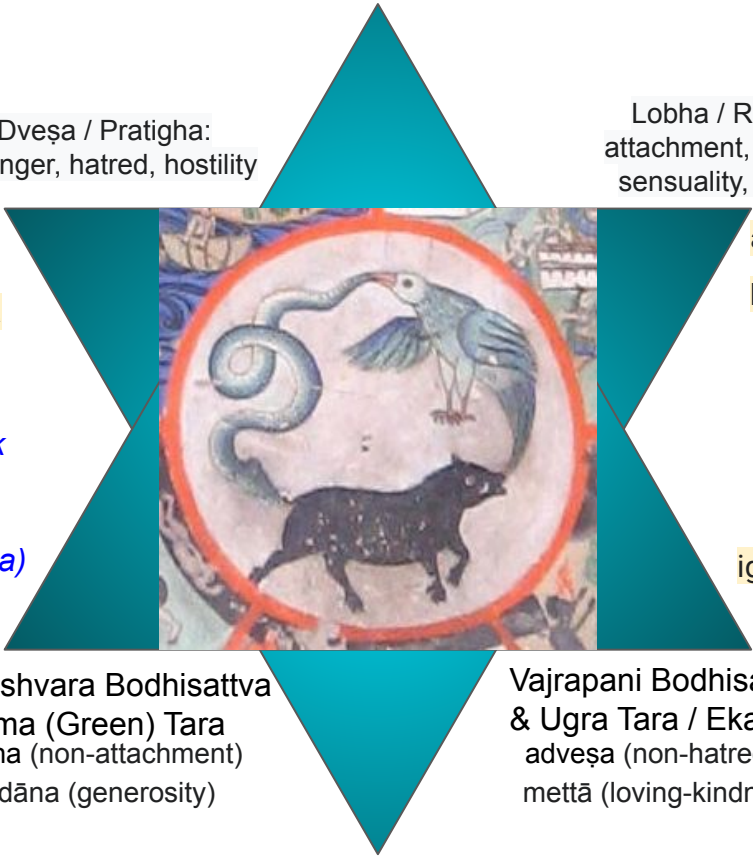
ignorance symbolized by a pig

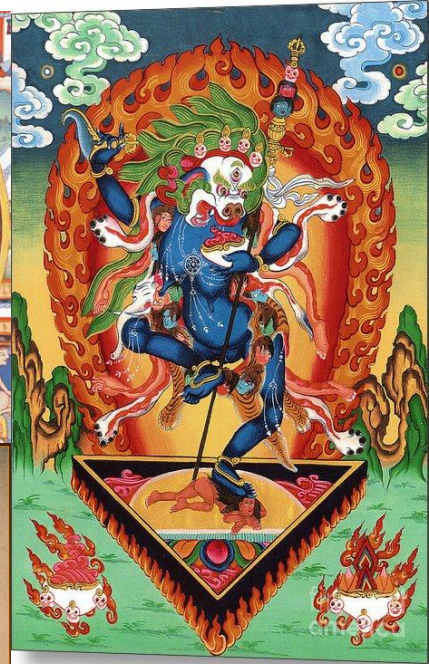
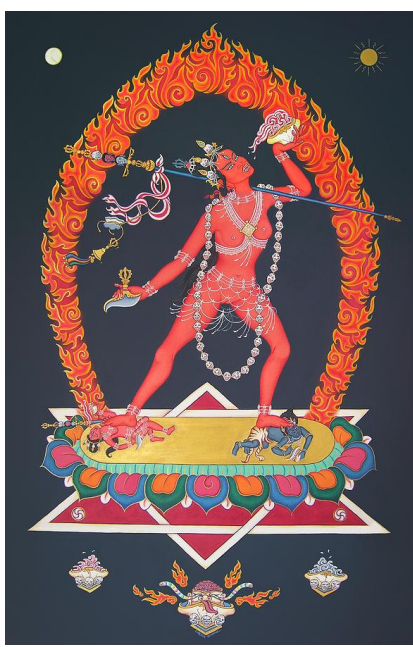
Avalokiteshvara Bodhisattva
& Shyama (Green) Tara
alobha (non-attachment)
or dāna (generosity)

Vajrapani Bodhisattva
& Ugra Tara / Ekajati
adveṣa (non-hatred) or
mettā (loving-kindness)

Moha / Avidyā: delusion,
confusion, ignorance

Wisdom vs. Delusion
Compassion vs. Passion
Enlightened Power vs. Hostility





Dakinis of Enlightened Activity:
 Vajra-Yogini transmutes Poison of Craving
 Kurukulla transmutes Poison of Delusion
 Simhamuka transmutes Poison of Aversion

The Dakini is lionheaded. But they
have a Mahakala deity. Different.
Simhamuka is the dakini. Similarity
but Time is Mahakala deity

Even wiki says Simhamuka is Sekhet

<https://en.wikipedia.org/wiki/Simhamukha>

Mahakala <https://en.wikipedia.org/wiki/Mahakala>

I lined up next slides Taras to fit this scheme but we could get separate pix
to make it fit your slide 3 pillars Makes more sense now with these pictures.



3 Bodhisattva Lords of the World: Manjushri (Wisdom Lord), Avalokiteshvara (Generosity Lord), Vajrapani (Power Lord)

[Shakyamuni Buddha of this age & Maitreya Buddha of coming age are above]



The Three Wrathful Kings

(Combined wrathful form of the 3 Lords of the World):

Hovering Garuda = Manjushri

(Wisdom of all Buddhas; Purifier of Heavens)

Hayagriva Crown = Avalokiteshvara

(Compassion of all Buddhas; Purifier of Earthly Realm)

Body of Vajrapani = Vajrapani

(Power of all Buddhas; Purifier of Netherworld)

Korelated Shaktis:

Shridevi Palden Lhamo *(wrathful Prajna-Paramita)*

= Garuda's Shakti Korelate *(since Garuda is Manjushri)*

Khroda (Krishna) Kali Vajra-Varahi

(The Black Fierce Adamantine Sow)

= Hayagriva's Shakti Korelate *(traditional pairing)*

Ekajati = Vajrapani's Shakti Korelate

(as both are Fierce Protectors of Secret-Teachings)



Prajnaparamita Tara of Perfect Wisdom / Shyama Tara of Perfect Generosity / Ugra Tara Ekajati of Perfect Power

Dharmodaya

(Skt.; Tib. ཆོས་འདུན་པ་, chöjung, Wyl. chos 'byung) — literally, 'the source (udaya) of all phenomena (dharma)'. It is triangular in shape and represents the space out of which all phenomena arise. Often two triangles are combined to form a star shape (as in the Star of David) known as "a crossed dharmodaya" (Tib. ཆོས་འདུན་པ་བསོལ་མ་, Wyl. chos 'byung bsnol ma). <https://www.rigpawiki.org/index.php?title=Dharmodaya>



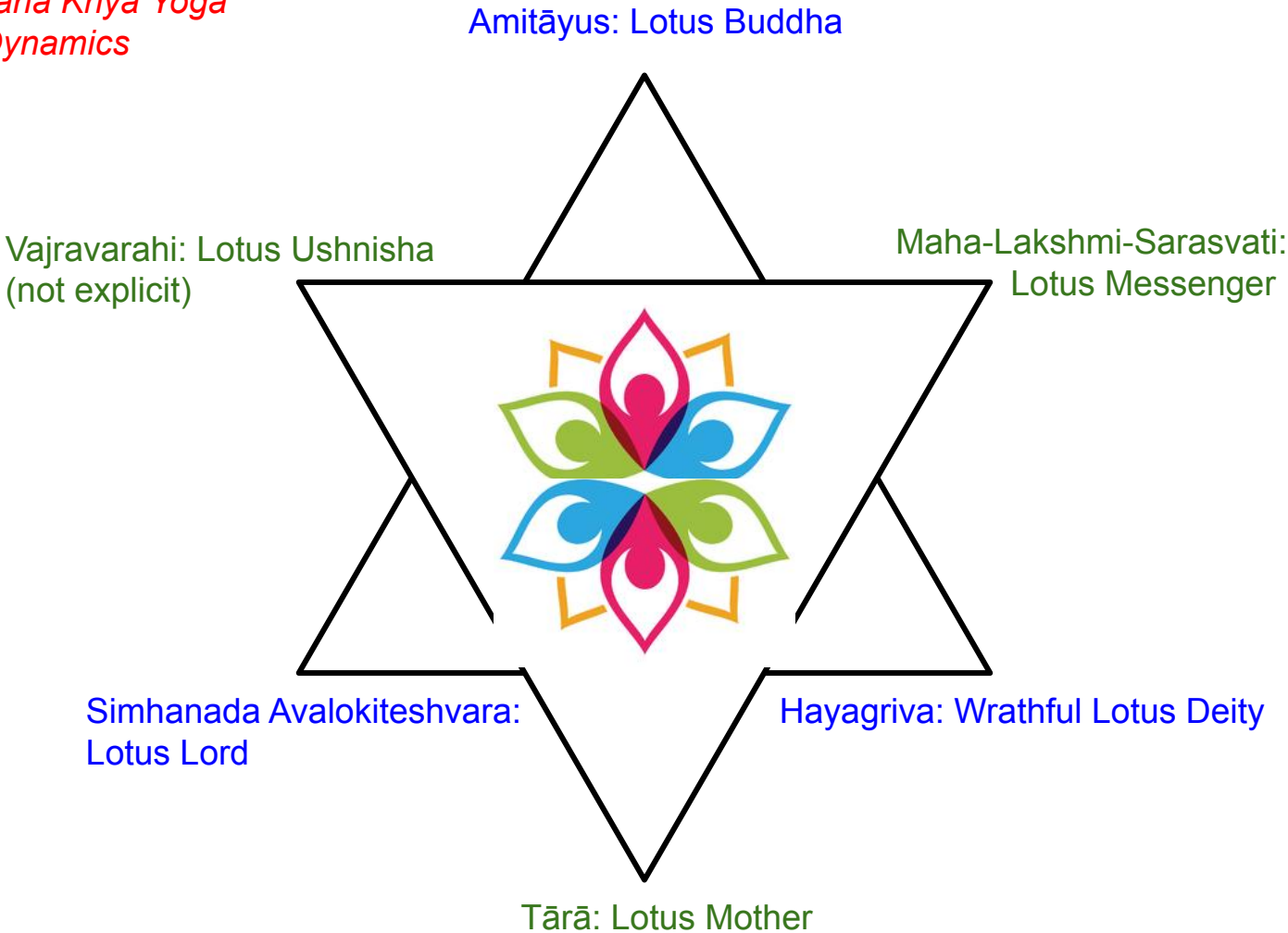
In Vajrayana Buddhism the Crossed-Dharmodaya is the ritualistic mandala form of Vajrayogini (Tib. Dorje Naljorma), the supreme deity of the Tantric pantheon, the fierce female essence of Ultimate Buddhahood, the sarva-Buddha-dakini. Her seed syllable is Vam, related to the “Vajra” (adamantine thunderbolt) & the 1st word of Buddhist Sutras, “Evam” (at one), both central terms in her sadhana

Siddham “Vam” Bija (above)
Tibetan “Vam” Bija, pronounced “Bam” (on right)



Vajrayogini Mantra:
(Tibetan)
*om ba zra yo
gi nī hūṃ pha
ṭa svā hā*
(Sanskrit form)
*om vajrayoginī
hūṃ phaṭ
svāhā*

Tibetan Vajrayana Kriya Yoga
Lotus Family Dynamics

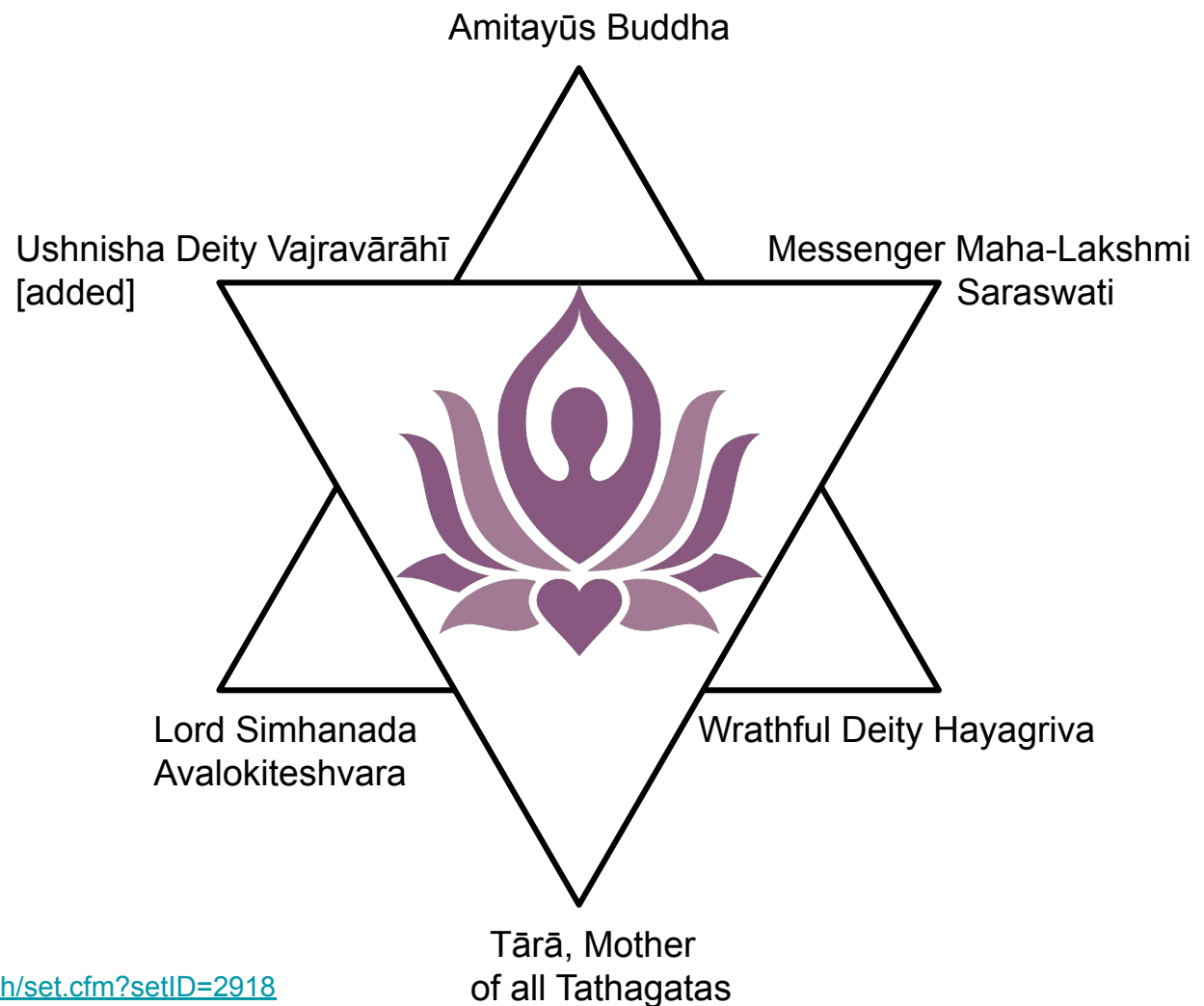


Tibetan Kriya Tantra

Padma Family Tree

Here we have forms of the most beloved of all deities in Tibetan Buddhism. Most Mahayana Buddhists aspire to be reborn in the Pureland of Amitayus. Even those only remotely knowledgeable about Buddhism will likely know the 6 syllable mantra of Avalokiteshvara, perhaps the most well-known Buddhist mantra. In this constellation Lokeshvara rides a lion which is a very common & significant deity-form cross-culturally. In the Buddhist context the lion especially represents Dharma's roar/rule. Tara is highly revered within Tibetan Buddhism & among the most ancient forms of the divine feminine. It is worth noting the total appropriation & synthesis of Vedic deities in the remaining figures. Hayagriva, entirely fierce-wisdom in Buddhism, is paired with Varahi shakti. Thus the Horse-headed & Boar avatars of Vishnu from the Vedas are integrated. And the Saraswati who is the Maha-Lakshmi teacher (not consort) of Brahma in Vaishnavism & the highly amplified Matangi Mahavidya in Shaktism is appropriated here as holy messenger.

Source: <https://www.himalayanart.org/search/set.cfm?setID=2918>





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Tantra Classification: Kriya (Padma Family)

[Kriya Tantra Main Page](#)

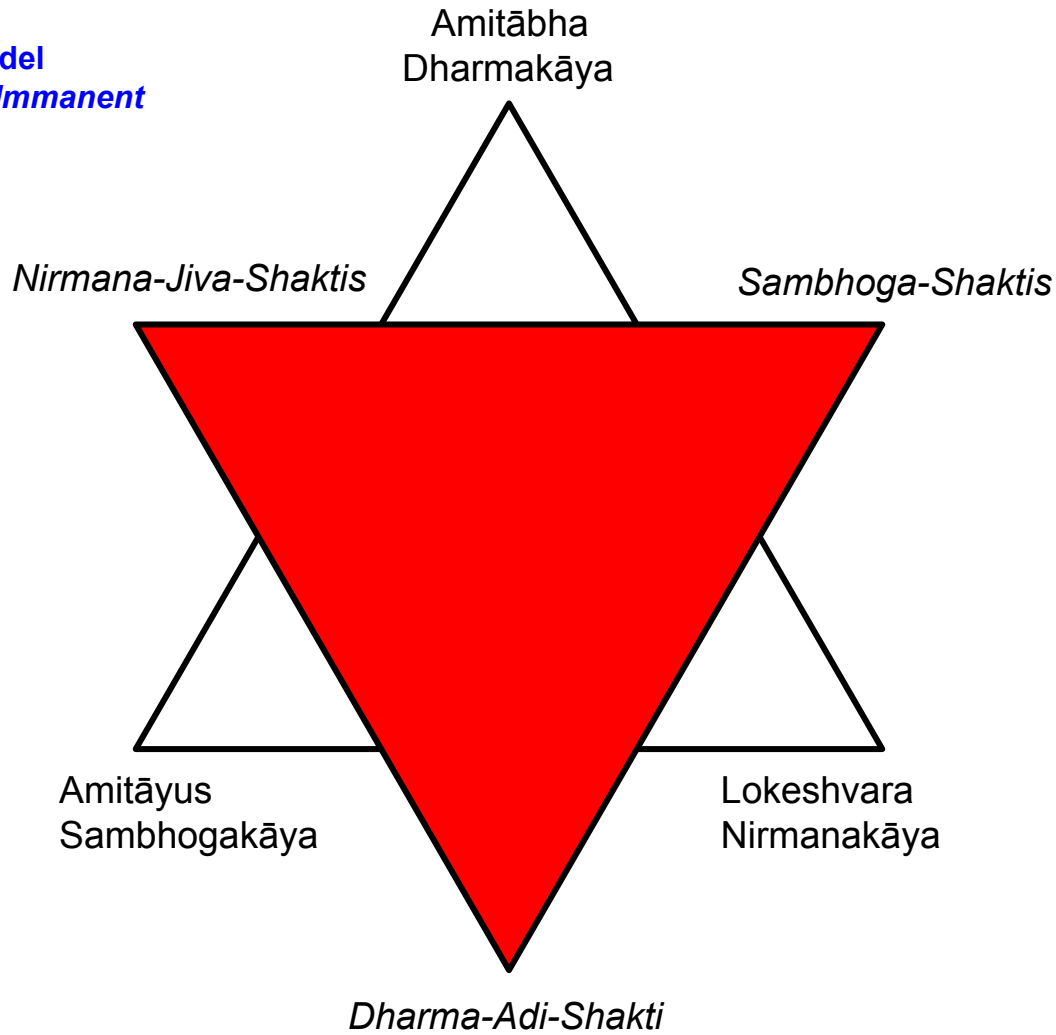
The Padma Family is divided into five of the eight categories:

1. **[1] Buddha of the Family:** [Amitayus Buddha](#)
 - Arya Aparimitayurjnana Nama Mahayana Sutra [Toh 674, 676] [mandala](#)
 - Arya Aparimitajnana Hridaya nama Dharani [Toh 676] [mandala](#)
2. **[2] Lord of the Family:** [Avalokiteshvara](#)
 - Arya Amoghapasha Kalparaja [Toh686] [mandala 1](#) & [mandala 2](#)
 - Avalokiteshvara Padmajala Mulatantraraja [p364]
 - Avalokiteshvara Simhanadanama Dharani (two texts) [p386]
 - [Simhanada](#) Tantra [p385]
3. **[3] Mother of the Family:** [Tara](#)
 - Mother of All Tatagatas [p390]
 - [Ekavimshati Stotra](#) (Twenty-one Homages) [p77]
4. **[5] Wrathful Deity of the Family:** [Hayagriva](#)
 - Hayagriva Tantra [p379]
 - Avalokiteshvara Hayagriva Dharani [p531]
5. **[6] Messenger of the Family:** [Maha Lakshmi](#)
 - Maha Lakshmi Sutra [p399]
 - Sarasvati



[Kriya Tantra](#): 1. [Tatagata Family](#) | 2. Padma Family | 3. [Vajra Family](#)

Bhakti Ananda Goswami's
basic Pureland Buddhist model
(Transcendent - Mediating - Immanent
Kayas with HRIH Shaktis)



The Amida Triad: Amitabha Buddha & His 2 Attendant Bodhisattvas, Mahāsthāmaprāpta (on his right) & Avalokiteshvara (on his left) [normally depicted as feminine in Chinese & Japanese Buddhism; also note that Vajrapāṇi korelates to Mahāsthāmaprāpta]

Amida Sanzon 阿弥陀三尊
= Amida Triad
= Amida, Seishi, Kannon



Vajrapani = Gadadhara (Club holder) Baladeva = Herakles & Avalokiteshvara = Narayana
see: <https://en.wikipedia.org/wiki/Nio>

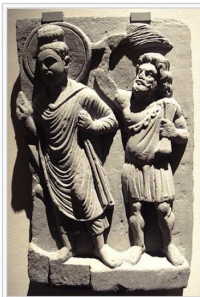


Vajrapāṇi as **Heracles** or **Zeus**,
second-century.

In Gandhara [edit]

As Buddhism expanded in [Central Asia](#) and fused with [Hellenistic influences](#) into [Greco-Buddhism](#), the Greek hero [Heracles](#) was adopted to represent Vajrapāṇi.^[15] In that era, he was typically depicted as a hairy, muscular athlete, wielding a short "diamond" club. [Buddhaghosa](#) associated Vajrapāṇi with the *deva* king [Indra](#).^[13] Some authors believe that the deity depicted is actually [Zeus](#), whose Classical attribute is the [thunderbolt](#).^[16]

In India [edit]



The Buddha with his
protector Vajrapāṇi. Gandhara,
2nd century

During the [Kushana period](#) [Gandhara art](#) depicted Vajrapani's images in which he is shown primarily as a protector of Sakyamuni and not in the role of a bodhisattva. In the *Indrasalaguha* scenes, mountains form a part of his environment where his presence during the conversion of the naga [Apalala](#) is shown. In these depictions he is shown wearing exclusive Western attire and always in the presence of other deities. The reliefs in this art form depict Vajrapani always present in the scenes where Buddha is converting people; his presence is shown when the Buddha confronts the opponents of the [dharma](#) like [Mara](#) before his enlightenment. Scenes of Sakyamuni competing with the heretics are also part of this art tradition. Scenes of Buddha using the vajra of Vajrapani as the "magic weapon" to perform miracles and propagate "superiority of his doctrine" are also common.^[17]

In the [western groups of caves in Aurangabad](#), Vajrapani is depicted as a bodhisattva with his vajra in a tableau, a [votive](#) panel of sculptural composition in which he in a standing posture (the only extant figure) over a lotus to the left of a Buddha in a dhyanasana. In this panel he is adorned with a tall crown, two necklaces, a snake armet and holds the vajra in his left hand, and resting on a scarf tied across his hips. This close iconographic composition is at the entrance to the porch of cave 2 and in the incomplete porch of cave 1. Such votive carved panels with Vajrapani are also seen in the interior of pradksina passage of cave 2 in which

his presence is with other the ascetic bodhisattvas like Avalokiteśvara; in this panel he has a crown in the form of a [stupa](#) with a scarf fastened over his left thigh.^[18]

In the eastern group of caves at the entry to cave 6 in Aurangabad, Vajrapani is carved as a commanding persona in the form of a huge [dvarapala](#) along with Avalokiteśvara. Vajrapani image is flanked by a small attendant. He carries Vajra, his luminous weapon on the left hand, which rests on a scarf tied across his hip. His right arm is bent forward -perhaps he held a lotus like his *paredros* Avalokiteśvara. Both the bodhisattvas guarding the entrance to cave 6 are carved wearing princely headdresses (crowns).^[18]



Vajrapāṇi as **Heracles** or **Zeus**,
second-century.



Paintings of Avalokiteśvara or [Padmapani](#) and Vajrapani on
either side of the Buddha in Cave 1

Symbolic meaning [edit]

Further information: *Om § Japanese Buddhism*

They are usually portrayed as a pair of figures that stand guarding temple entrance gates usually called **Shānmén** (山門) in China, **Niōmon** (仁王門) in Japan and **Geumgangmun** (金剛門) in Korea. The right statue is traditionally called **Guhyapāda** and has his mouth open, representing the vocalization of the first grapheme of Sanskrit *Devanāgarī* (अ) which is pronounced "a".^[2] The left statue is traditionally called **Nārāyaṇa** and has his mouth closed, representing the vocalization of the last grapheme of Devanāgarī (ह्र [h]) which is pronounced "**hūṃ**" (ह्रं). These two characters together (**a-hūṃ/a-un**) symbolize the birth and death of all things. (Men are supposedly born speaking the "a" sound with mouths open and die speaking an "**hūṃ**" and mouths closed.) Similar to *Jaya-Vijaya*, they signify "everything" or "all creation". The contraction of both is *Aum* (ॐ), which is Sanskrit for *The Absolute*.

Guhyapāda [edit]

Guhyapāda (**Traditional Chinese**: 密迹金剛; **simplified Chinese**: 密迹金剛; pinyin: **Mìjī jīngāng**; **Japanese**: **Misshaku Kongō**; **Korean**: **Miljeok geumgang**; **Vietnamese**: **Mật tích kim cương**
) is a symbol of overt violence: he wields a **vajra** mallet "**vajra-pāṇi**" (a diamond club, thunderbolt stick, or sun symbol)^[3] and bares his teeth. His mouth is depicted as being in the shape necessary to form the "ha" or "ah" sound. In China, he is also known as **General Ha** (哈将 Hǎ Jiāng) in reference to this iconographic detail. Similarly, he is also known as Agyō (阿形, "a"-form, general term open-mouthed statues in aum pair) in Japan due to this detail as well. In Chinese Buddhism, Guhyapāda is regarded as one of the **Twenty-Four Protective Deities**, who are a grouping of **dharma****palas** often enshrined in the **Mahavira Hall** of temples and monasteries. In addition, Guhyapada is also sometimes paired or identified with the Wisdom King **Ucchuṣṣma**, who is commonly known in Chinese as *Huiji Jīngāng* (穢跡金剛).^[4]



General Heng in Dadaocheng Cisheng Temple, Taiwan

Nārāyaṇa [edit]

Nārāyaṇa (**Traditional Chinese**: 那羅延金剛; **simplified Chinese**: 那罗延金剛; pinyin: **Nàluōyán Jīngāng**; **Japanese**: **Naraen Kongō**; **Korean**: **Narayeon geumgang**; **Vietnamese**: **Na la diên kim cương**
) is depicted either bare-handed or wielding a sword. He symbolizes latent strength, holding his mouth tightly shut. His mouth is rendered to form the sound "**hūṃ**", or "heng" or "un". In China, he is also known as **General Heng** (哼将 Hēng Jiāng) in reference to this iconographic detail. Similarly, he is also known as Ungyō (吽形, "um"-form, general term closed-mouthed statues in aum pair) in Japan due to this detail as well.

Vajrapāṇi [edit]

Both **Guhyapāda** and **Nārāyaṇa** are seen as manifestations of **Vajrapāṇi** (**Traditional Chinese**: 執金剛神; **simplified Chinese**: 执金刚神; pinyin: **Zhíjīngāng shén**; **Japanese**: **Shūkongōshin**; **Korean**: **Jip geumgang sin**; **Vietnamese**: **Chấp kim cương thần**)^[2], with the name literally meaning "**vajra**-wielding god".

Nio Zen Buddhism [edit]



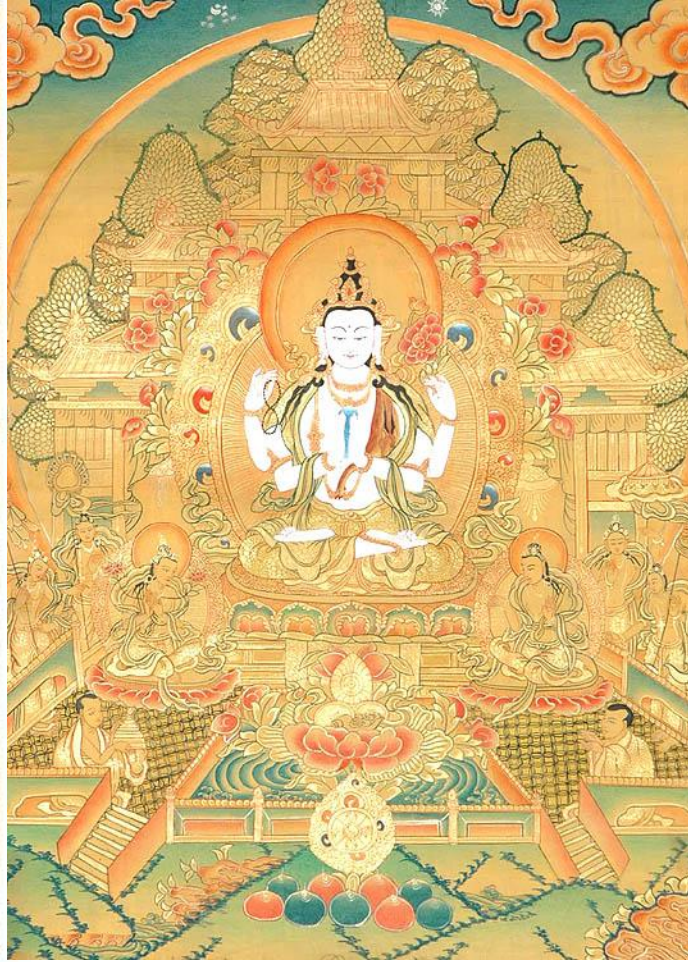
General Ha in Dadaocheng Cisheng Temple, Taiwan



The two “Ah-Hum” (right to left = Ya-Hu) Nio guardians found outside Mahayana temples, who are fierce emanations of Narayana Avalokiteshvara & Vajrapani. They will also be found in Fu-lion “A-Un” form within Buddhism. They appear as Jaya & Vijaya in Vaishnavism.



The Kwan Yin Triad:
Kwan Shi Yin Bodhisattva & Her 2 Acolytes,
Dragon Girl & Golden Boy



The six-syllabled (shadakshari) Lord of the World Triad, referring to Avalokiteshvara's mantra: *om mani padme hum*. Shadakshari Lokeshvara is depicted with 2 attendant deities, the male Manidhara, holder of the wish fulfilling gem, & the female Shadakshari Mahavidya, who symbolizes the mystic knowledge of the mantra.

Bhakti Ananda Goswami's research indicates that those deities commonly identified as feminine forms of Avalokiteshvara are actually independent feminine deity forms of Tara. Thus in the previous slides the standard Chinese Kwan Yin Triad & Tibetan 6-syllable Lokeshvara Triad were shown, as the feminine & masculine 3rd person constellations. Note that each Bodhisattva has a masculine-feminine pair of attendants.

Ushnisha Vijaya & The Long-Life Deity Triad



The 3 Deity Long-Life Practice of Tibetan Buddhism focuses on Amitayus Buddha, White Tara & Ushnisha Vijaya. As we are looking at Triads, it is worth noting that the Crown Victory Lady, who emerged from Shakyamuni Buddha's head upon his attainment of Enlightenment & who is considered the Enlightened Energy of Amitabha Buddha, is a Triple-headed deity.

Vajrayogini Dharmodaya

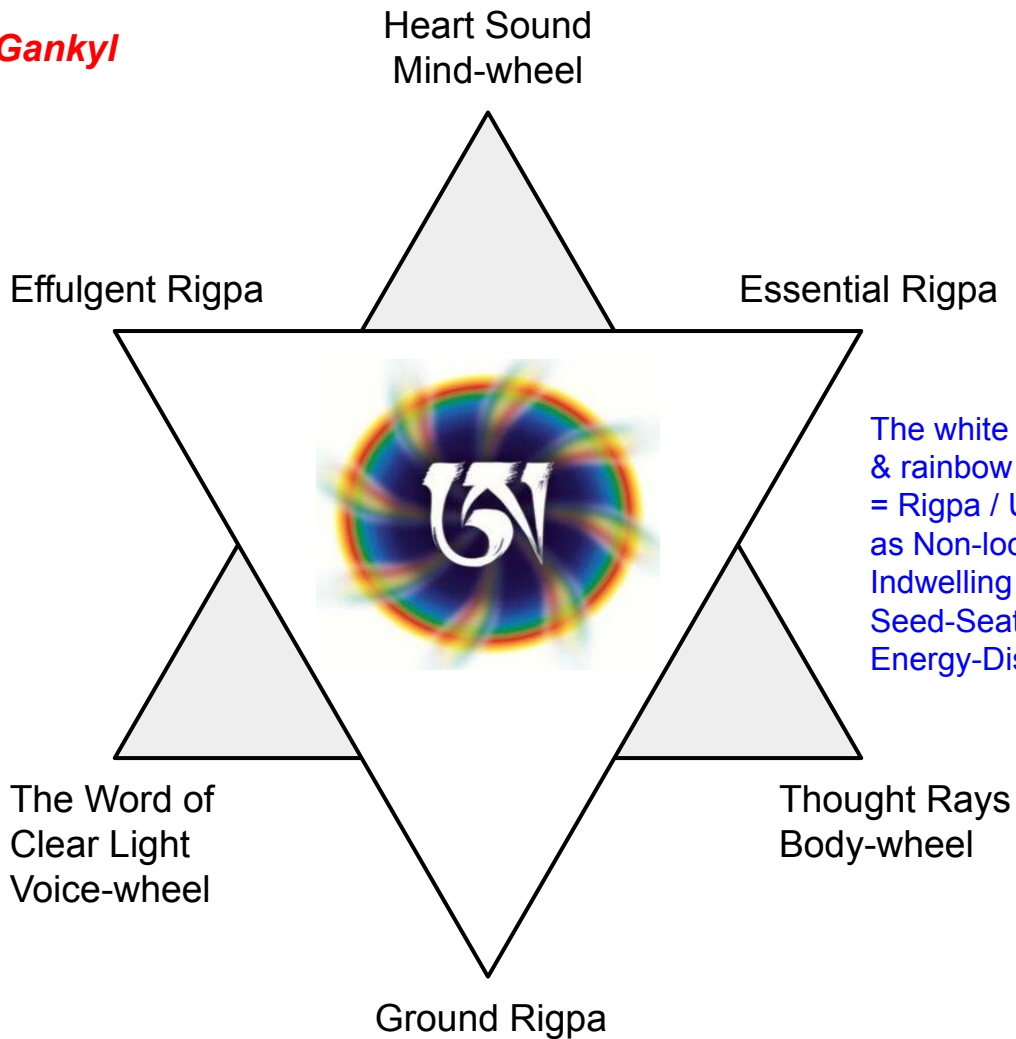


Dzogchen Ah-Thigle & Gankyl



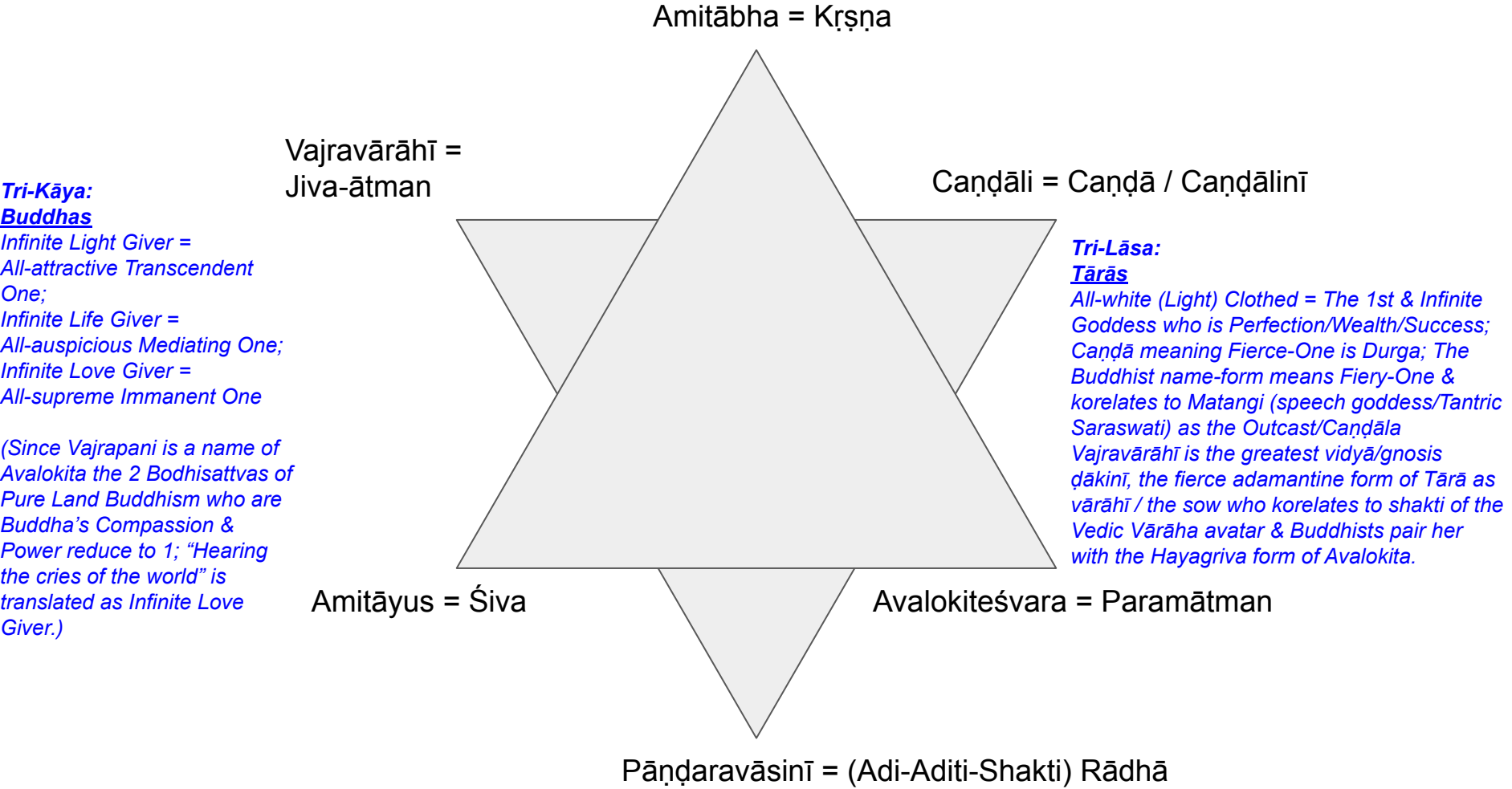
'sound, light and rays'
(sgra 'od zer gsum)

sgra: sound
'od: radiance, light,
splendor, clarity
zer: light rays
gsum: 3 (1+1+1=1)



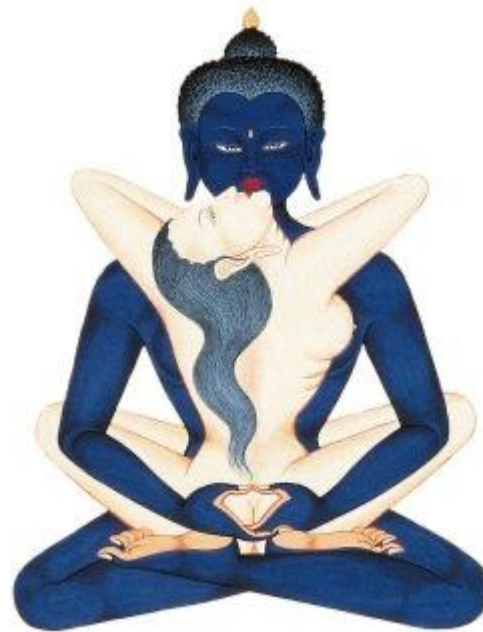
The white letter A
& rainbow thigle sphere
= Rigpa / Ultimate Enlightenment
as Non-localized Sound Ground,
Indwelling Knowing's Clear Light
Seed-Seat & Dynamic Thought-Ray
Energy-Displays

Pure Land Buddhism - Vedic Korelations





Shiva-Shakti as 1 Form



Samantabhadra &
Samantabhadri in Yab-Yum



Krishna & Radha in Yab-Yum



Reverse Yab-Yums
 Left: Avalokita sits upon
 Tara &
 Right: Tara sits upon
 Avalokita

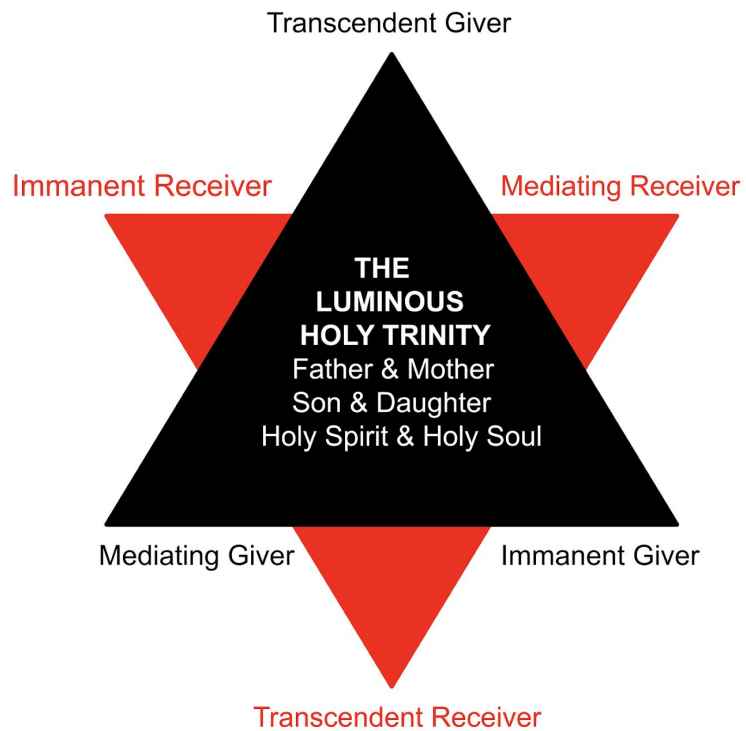


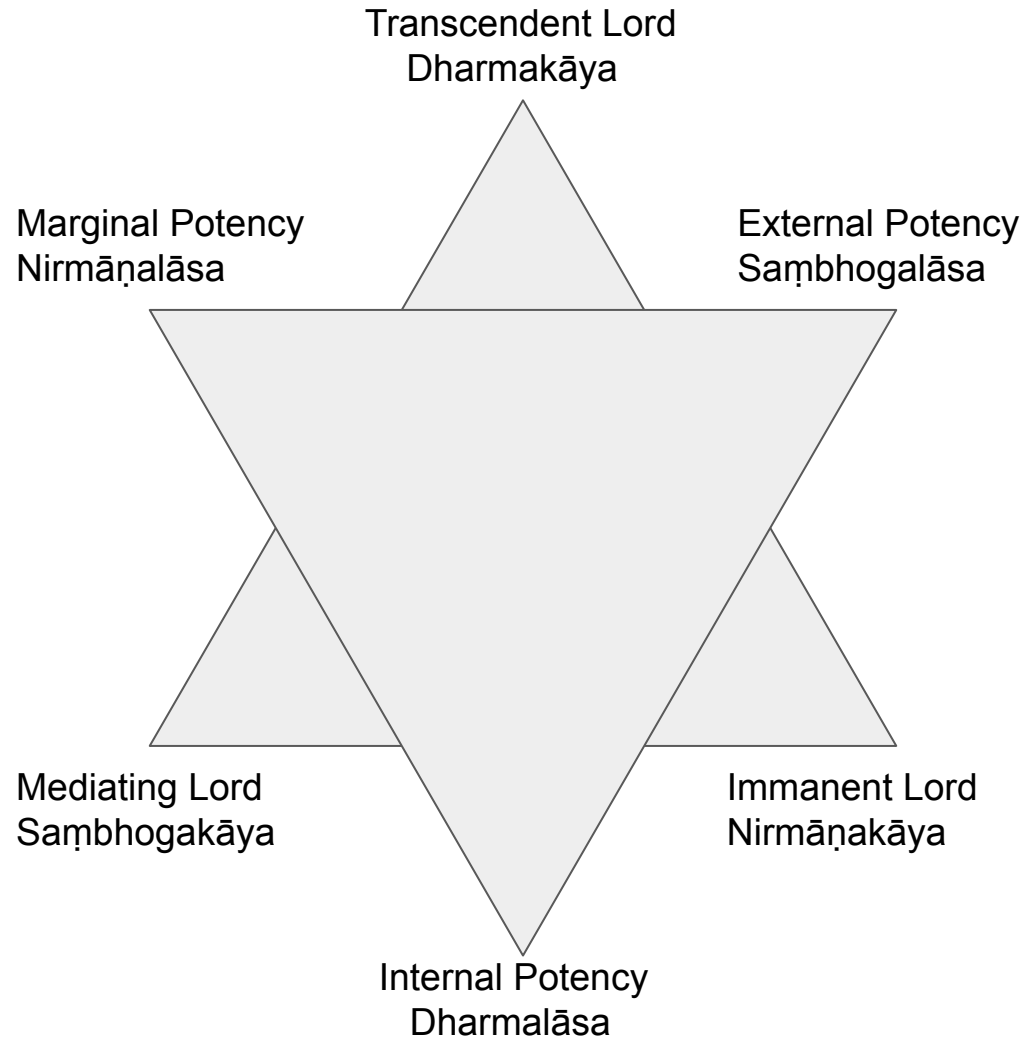


White Tara with Red Avalokita
(or some say Amitayus)



Vajrayogini in her blue form as consort of the great Hayagriva, Heruka aspect of Amitabha Buddha. In this form she has a sow's head (symbolizing overcoming of ignorance) and Hayagriva has a horse head signifying the activity of Dharma Speech (most important of the three jewels.)





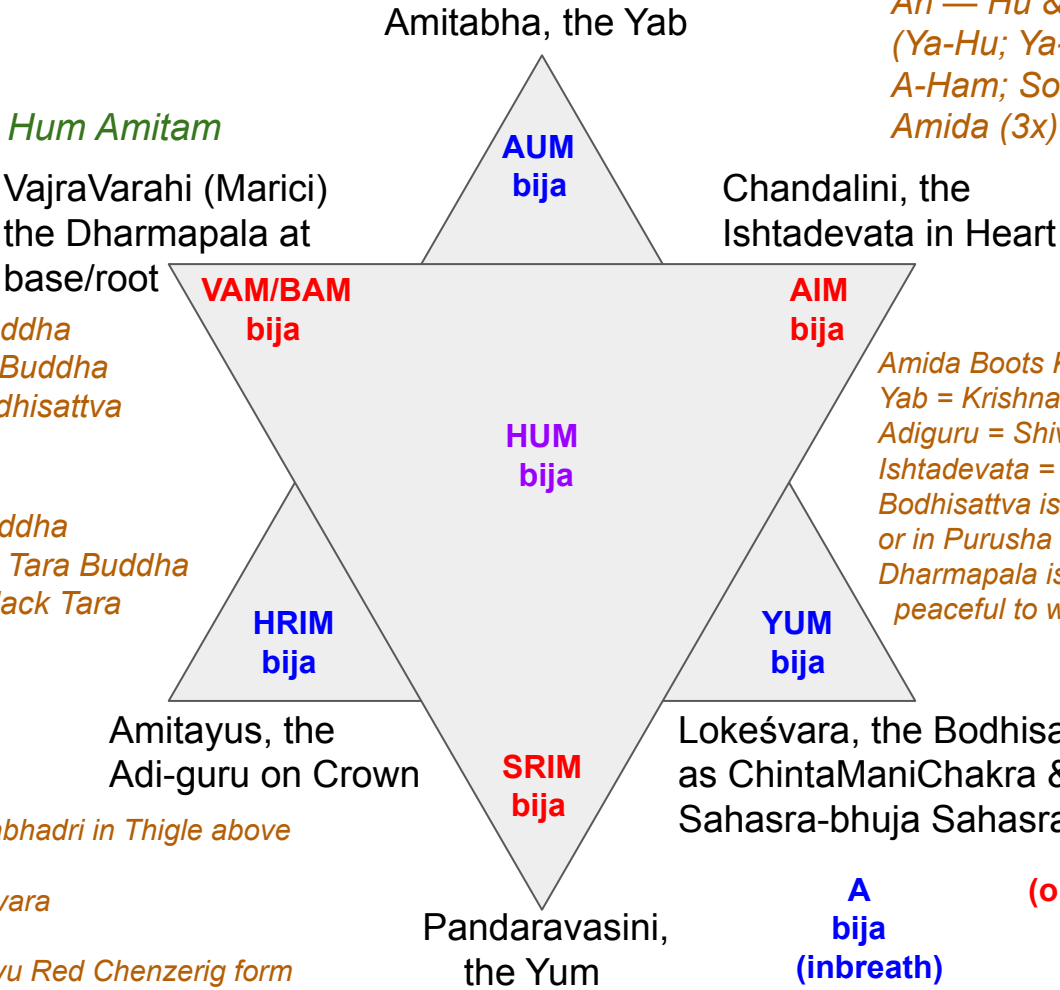
DEW's Pureland Cosmology
for Bhakti Sadhana
of Amida Boots Sangha

Mahamantra: Aum Hara Hum Amitam

Tri-Kaya:
Dharmakaya = Amitabha Buddha
Sambhogakaya = Amitayus Buddha
Rupakāya = Lokeshvara Bodhisattva

Tri-Lasa:
Dharmalasa = White Tara Buddha
Sambhogalasa = Green/Blue Tara Buddha
Nirmanalasa = Red/Yellow/Black Tara
Dakini

When in Yab-Yum:
1st Persons take form of
Samamtabhadra & Samamtabhadri in Thigle above
crown
2nd Persons take Ardhanarishvara
Shiva-Shakti form
3rd Persons take Drikung Kagyu Red Chenzerig form



In & Out Breath Mantrams:
Ah — Hu & variants
(Ya-Hu; Ya-Shu; A-Hum; Ma-Ha;
A-Ham; So-Ham; Ham-Sa)
Amida (3x) — Adima (3x)

Amida Boots Korelations:
Yab = Krishna / El & Yum = Radha / Aaditi
Adiguru = Shiva / Yahushua &
Ishtadevata = Matangi / Ananhitā
Bodhisattva is either in jewel & wheel holder
or in Purusha form
Dharmapala is
peaceful to wrathful, colors & forms vary

A
bija
(inbreath)

(outbreath)
UM
bija

Pure Land Mantras

Seed Syllable Garland Strings:

Hari Aum [Universal Mantra]
Hari Aum Hari Tam Hari Aum Hari Pam [Universal Pureland Mantra]
Mari Aum Mari Yam Mari Aum Mari Hum [Marici Shakti Mantra]
Hrih Sa Hum [Amida Triad (Amida, Avalokita, Vajrapani) Seed Syllables]
Aim Hrim Srim [Tri-Lasa Seed Syllables]
Lam Vam Ram Yum Hum Aum (silence) [Chakra bijas]
Tam [Tara's bija]
Droom [Ushnishavijaya's bija]
Ma [Marichi's bija]
Vam/Bam [Vajra-Yogini bija (all her forms)]
Phat [Chod/cutting-through bija]
Hum [dissolving & grounding / solve et coagula bija]
Hrih [primary bija of all Amitabha forms]
Sa [Shingon bija for Avalokiteshvara]
Aum Ah Hum [Mother of Mantras]
Hum Ah Aum [Father of Mantras]
Hri Aum Ah Hum Tam [Pureland Mother of Mantras]
Eh Yam Ram Lam Bam (3x) shuddhe shuddhe soha (2x)
Eh Yam Ram Lam Bam (3x) shuddhe shuddhe phe phe (2x)
[Purification of 5 Elements]
Hrih Pam Hrih Aim Hrih Vam [Buddha-Shakti bijas for Tri-Kayas-Lasas]

Traditional Amita Mantas:

Aum Amideva Hri (Phat occasionally for punch) [Tibetan Amitabha mantra]
Namo Amituo Fo [Nianfo]
Namu (or Namo) Amida Bu (or Buts or Butsu) [Nembutsu]
Nammo Azida Fut [North Vietnamese]

Amida Boots mantras:

Namo Amitabha Budhaya Jay Vijaya
Namo Amitayuse Buddhaya Jay Vijay
Naam Anandana Naam Anandana Naam
Anandana Naam Amita Hrih
Amida Amida Amida Phat (pronounced Pey)
Adima Adima Adima Hare

Avalokiteshvara Mantra:

Aum Mani Padme Hum (Hrih may conclude, as syllables circle around it)

Tara Mantra:

Aum Tare Tuttare Ture Svaha (or Soha)

These are the audios from the first 17 archived audios speech-to-text

<https://docs.google.com/document/d/1yMMGLAwXM08bgQ8ORrfflWxnMxUeGStD4KYLKgf0w/edit?usp=sharing>

Requested access. My google is ministryofdew@gmail.com Shared

<https://speech-to-text-demo.ng.bluemix.net/>

<https://docs.google.com/spreadsheets/d/1EZhppeQ-ffXHcdgBh8dqft4kTdgy6rPMwecp3BPYRM/edit?usp=sharing>

<https://drive.google.com/drive/folders/1NFa2sETcbtVRH2Zd6X9EDZW4hBniSglf?usp=sharing>

Tantric Buddhist Ritual-Tools:

Vajra = Buddha's Weapon held in right hand
(Masculine: Compassionate Light of Skillful Means)
Ghanta = Tara's Bell held in left hand
(Feminine: Sound of Wisdom's Emptiness)



*Indestructible Bolt-Flash of Buddha-Love &
Fathomless Other-Emptiness-Vibe of Tara-Wisdom*

RA = Possessing/Giving;
Fire/Heat/Love/Speed

GHA = Tinkling Sound; Striking/Killing
(Bell-top Lotus of Goddesses)

*Ra+Nta > rantya = delightful
Vaj+Gha > vasageha = dwelling-
house / bed-chamber
Vajra+Ghanta = Tantric Buddhist
Instruments for Transformation
Back to Origination:
The LoveLight - SoundSpace*

VAJ (from vaz/vas)
= to Be Hard/Strong

VAJRA =
Adamantine Thunderbolt/
Diamond Lightning-flash

NTA = anta, final, relating to the end; = nath, protector, master
(note NaTh; Bell's Space Base / Lotus Womb)

SHENTONG MIND
(Other-Emptiness Heart)

Expanse Shentong
(dbyings / dhātu)

Ultimate Emptiness Essence of Buddha-Mind/Sugata-Heart: nondual, nonconceptual, personally experienced realization of Dharmadhātu free from points of reference; Right Understanding of Voidness Path-aspect = Mind's Unchanging Essence is the Always-Opened Buddha

Nirmanakaya
Cultivating lucid nonconceptual lived experience

Sambhogakaya
Unobstructed-Shining-Body

*Inconceivable Companions of Shentong Mind (grogs po):
Wisdoms/Prajñās (the Supports)
& Kāyas/Bodies (the Supported)*



Luminosity Shentong
(gsal ba / prabhāsvaratā)

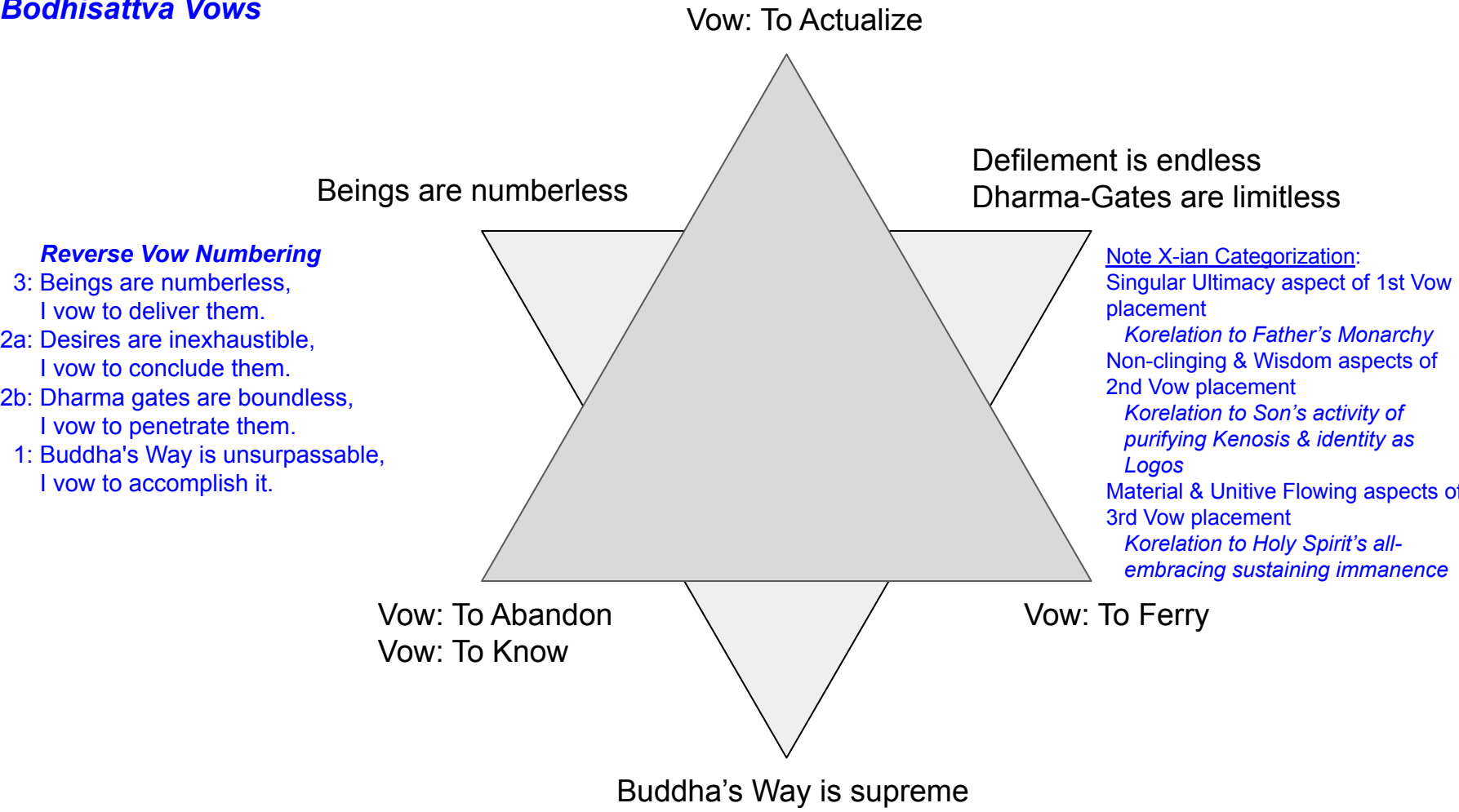
Inseparability of Luminosity
& Expanse Shentong
(Indivisibility is saha-cārimstva aka sahabhāva)

*Ultimate Wisdom Nature of Buddha-Mind/Sugata-Heart:
Spontaneous Limitless Luminosity free of adventitious stains & full of innate Wisdoms (64 Qualities of Freedom);
Bodhicitta Path-aspect = Dharma is Protection is Unobstructed Cognizing Wisdom*

Renunciation (Throwing back) Path-aspect = Unmistaken Knowing Equivalence of Appearance & Emptiness = Abiding in Undeluded Unity is Sangha

Dharmakaya
Open-Space-Body

Bodhisattva Vows



Mahāyāna Buddhism

Inconceivable Realm:

Groundless Essence Pure Truth Space Field

Pure Lands:

Limitless Luminous Nature Appearance Field

Gross Cosmos:

Incarnational Field of Limitations

Thisness:

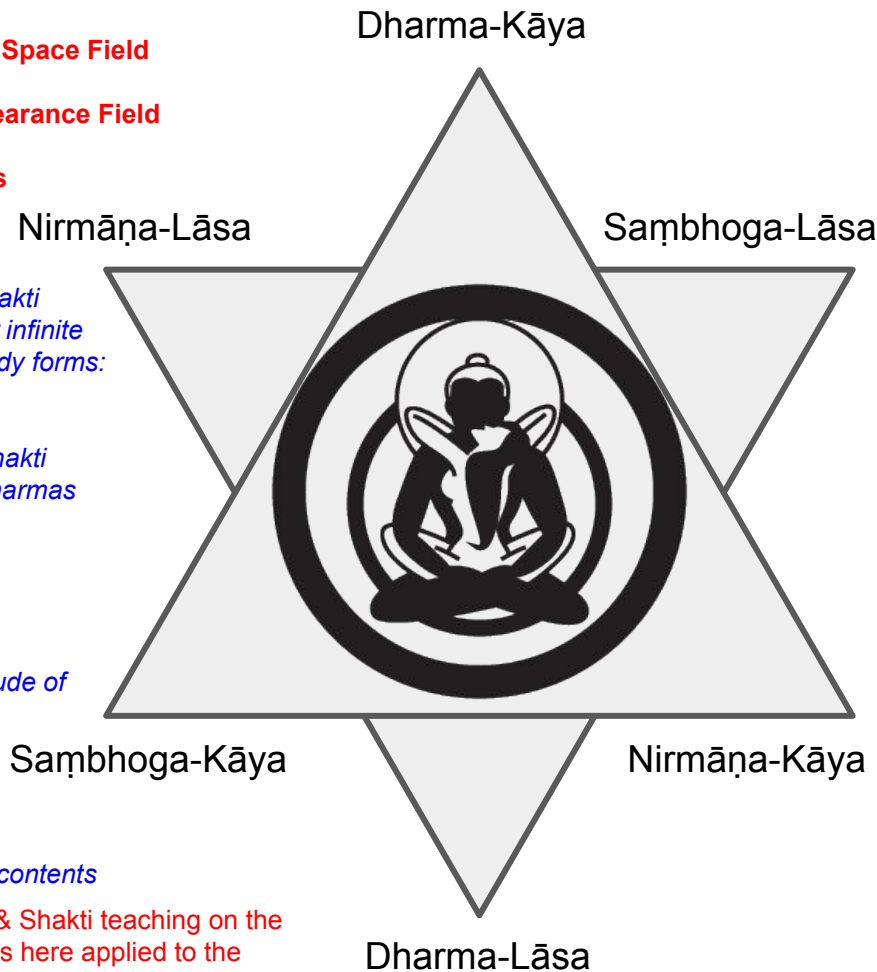
*Sambhoga-Shaktiman & Sambhogha-Shakti
(5 Wisdom Buddhas & Mothers with their infinite
emanations having unbounded subtle body forms:
Bodhisattvas, Retinues, Vahanas, etc.)
Chit & Chaitanyamayi*

*Dharma Enjoyment Seat & Enjoyment Shakti
The Jewel of 1 Dharma & 8400X8400 Dharmas
Yidam & Mantra (Deity's Rupa-Nama)
Root of Accomplishments & Fructifier of
Accomplishments*

*Nature of Clear Luminous Awareness &
Clear Luminous Awareness
Unimpeded Spontaneity of Mind & Infinitude of
Thought*

*Citta-prasada & Bodhicitta
Vajra-Speech & Vajra-Sound
Ah-Throne & Ah-ing
Prajna & The Fruit
Overflowing Buddha-fields/PureLands & contents*

**The traditional Vedic Shaktiman & Shakti teaching on the
masculinity & femininity of Deity is here applied to the
traditional Tri-Kaya Doctrine of Buddhism (which already
has this distinction in its Tantric forms)**



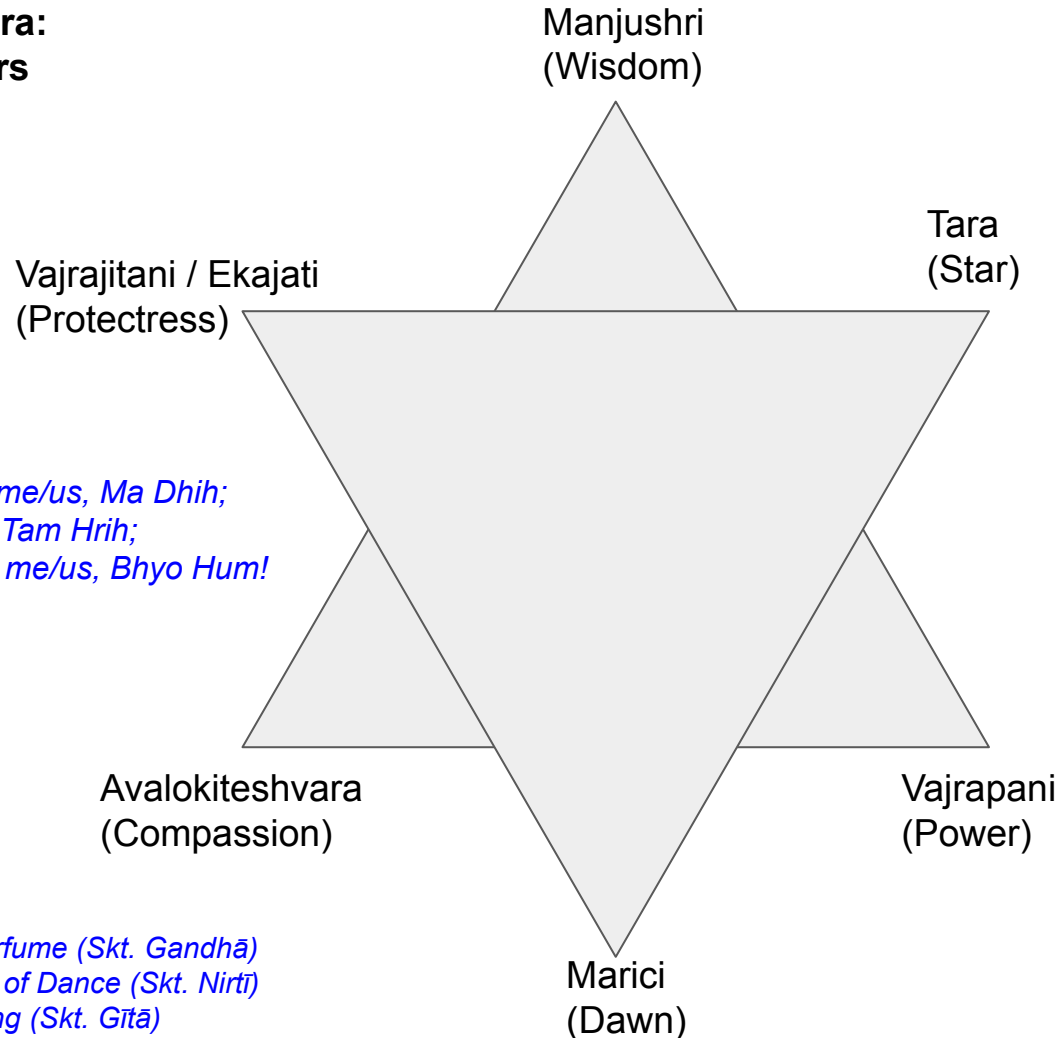
Thushness:

*Dharma-Shaktiman & Dharma-Shakti
Sat & Satyamayi
Buddha-Tara Jewel
Adi-Buddha & Adi-Tara
Adi-Guru & Adi-Dakini
Root of Grace & Fructifier of Grace
Uncompoundedness & Appearances
Other-Emptiness as Freedom from
Stains (Primordial Purity) &
Freedom-full Auspiciousness
Immutability & Indivisibility
Groundless Essence &
Suchness Experience
Vajra-Body & Vajra-Naam
Om-Throne & Om-ing
Samadhi & The View
Referenceless Rootedness*

Manifestness:

*Nirmana-Shaktiman & Nirmana-Shakti
(Innumerable in #, Limited in form)
Ananda & Anandamayi
Sangha-Sangita Jewel
Incarnating Seed & Incarnating Force
Root of Protection & Fructifier of Protection
Advaya of Tri-Kaya & Tri-Lasa
Method & Practice
Undeluded Actor & Undeluded Acting
Vajra-Mind & Vajra-Heart
Hum-Throne & Hum-ing
Sila & The Path
Embrace & Amending/Returning*

Vajrayana Kriya Tantra:
Over-Lords & Mothers



*Wisdom-Dawn Enlighten me/us, Ma Dhih;
Mercy-Star Guide me/us, Tam Hrih;
Power-Protectress Guard me/us, Bhya Hum!*

*Alternate Consorts:
Manjushri & Goddess of Perfume (Skt. Gandhā)
Avalokiteshvara & Goddess of Dance (Skt. Nīrtī)
Vajrapani & Goddess of Song (Skt. Gītā)*

Family:
Tathatgata/Buddha,
Padma/Lotus,
Vajra/Thunderbolt
Guhya/Secret:
Body/Kaya,
Speech/Vac, Mind/Citta
Buddha: Shakyamuni,
Amitabha, Akshobya
Over-Lord: Majushri,
Avalokiteshvara,
Vajrapani
Mother: Marici, Tara,
Vajra-Jitana
Wrathful Deity: Chandi
Devi, Hayagriva,
Amritakundali
Messenger:
Parnashavari,
Maha-Lakshmi,
Mahabala
White Food: Yogurt,
Milk, Butter
Clothing: cleaned
garments, guarded
vows, visualized deity

Tantric Buddhist Sadhana:

The inner 3 Jewels

guru = Buddha

GuRu

iṣṭadevatā = Dharma

IShta

ḍākinī = Sangha

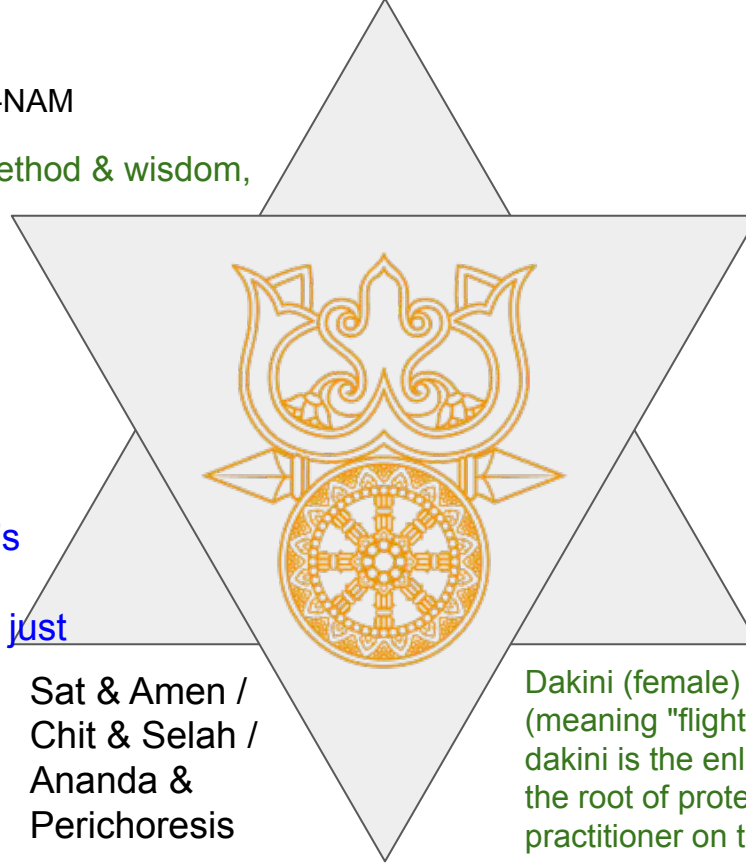
ARya udd-AYA-NAM

The ārya sadhaka integrates method & wisdom,
guided by Dakinī's uddayanam

In the Pureland of your
Ishta-Devata, the beloved Deity's
limitless body is the union of
emptiness & every appearance, just
as the deva's mantra is
is the union of all sound &
emptiness. This is the Root of
Accomplishments (Fruits)

Sat & Amen /
Chit & Selah /
Ananda &
Perichoresis

Adi-Guru = Root of Grace =
Mind is union of Awareness & Emptiness



Regard all appearances as
forms of your Ishta-Devata &
all sounds as those of your
beloved Deity's mantra.
Fruition is realizing sounds &
forms, as Ishta-Devata, are in
union with the Mind of
Adi-Guru and thus all
appearances are one with
awareness & emptiness.

Dakini (female) derive from the word uddayanam
(meaning "flight"). (One could have a male daka.) The
dakini is the enlightened energy embodiment who is
the root of protection, inspiration & activity for the
practitioner on the Path.

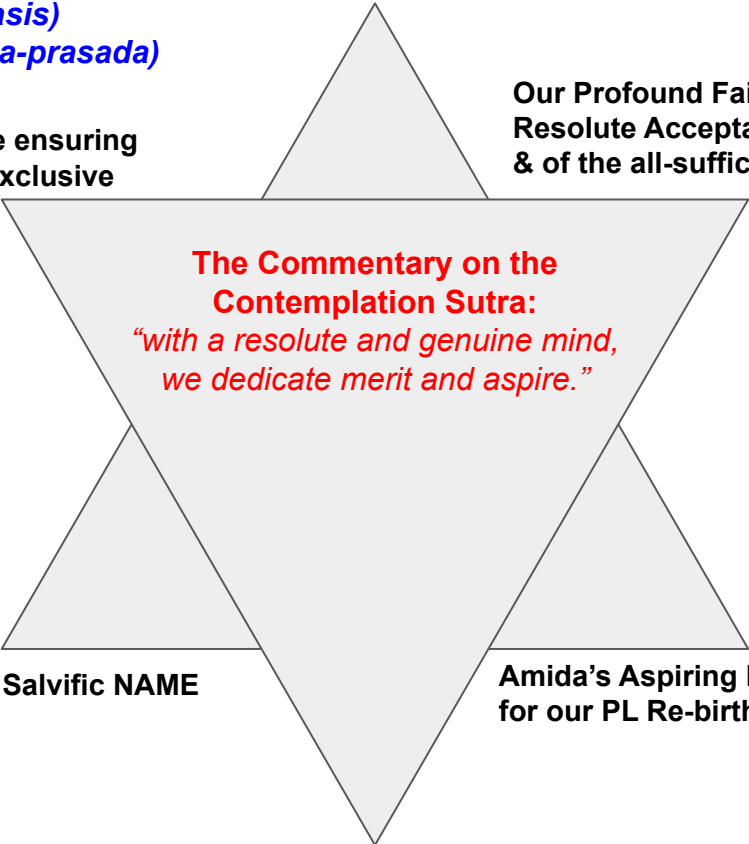
Regard Living Guru, who introduces you to the View of Mind, as Adi-Guru.
Return to the View as Path until it is Fruit: You, Guru & Adi-Guru are 1 Mind.

Pureland Buddhism's Singleness of Heart (anjin) is the "Threefull Heart" Amida's Sincere Heart = His Primordial VOW

三身 sanjin (3 Station/Person/Hypostasis) & "Faith" shinjin 信心 (true mind / citta-prasada)

Our Aspiring Faith in Virtue-Transference ensuring Pureland Rebirth (*eko-hotsuganshin*) = exclusive Nembutsu Practice (*Grace of Love*)

Our Profound Faith's Dual-Aspects (*nishu jinshin*) = Resolute Acceptance of self-power's insufficient Capacity & of the all-sufficient Other-power of Amida's Name (*Grace of Hope*)



The Commentary on the Contemplation Sutra:
"with a resolute and genuine mind, we dedicate merit and aspire."

Amida's VOW employs His NAME to transfer MERIT for our PL Rebirth. Faith, Hope & Love are bestowed on us.

We entrust ourselves to Amida's VOW with sincere faith, His NAME with profound hope, & His MERIT transference for our PL Rebirth in aspiring love

Amida's Profound Heart = His Salvific NAME

Amida's Aspiring Heart = VIRTUE-sharing for our PL Re-birth

Our Sincere Faith (*shijoshin* 誠意信) / Total Reliance upon Amida's Primordial Vow Power (*Grace of Faith*)

empty essence / primordial purity (kadag)

Resolve

Rest



DZOGCHEN:
Ground Rigpa &
Garab Dorje's
Vital Points

*Recognize Mind's essence,
pure spaciousness
Rest in Mind's nature,
clear cognizance
Resolve to not cling
to anything...*

*Face the quintessence;
HomeBase is awareness;
Return to the reference.*

spontaneously present,
cognizant nature of luminosity
(lhundrup)

compassionate energy of
inseparable unity (thugs rje)

Recognize

Garab Dorje's **Hitting the
Essence in Three Words:**
*Introducing directly the face
of rigpa in itself.
Decide upon one thing, and
one thing only.
Confidence directly in the
liberation of rising thoughts.*

*The Tri-Kaya of the Western Pure Land
Buddha & Threefold Faith of His Devotees*

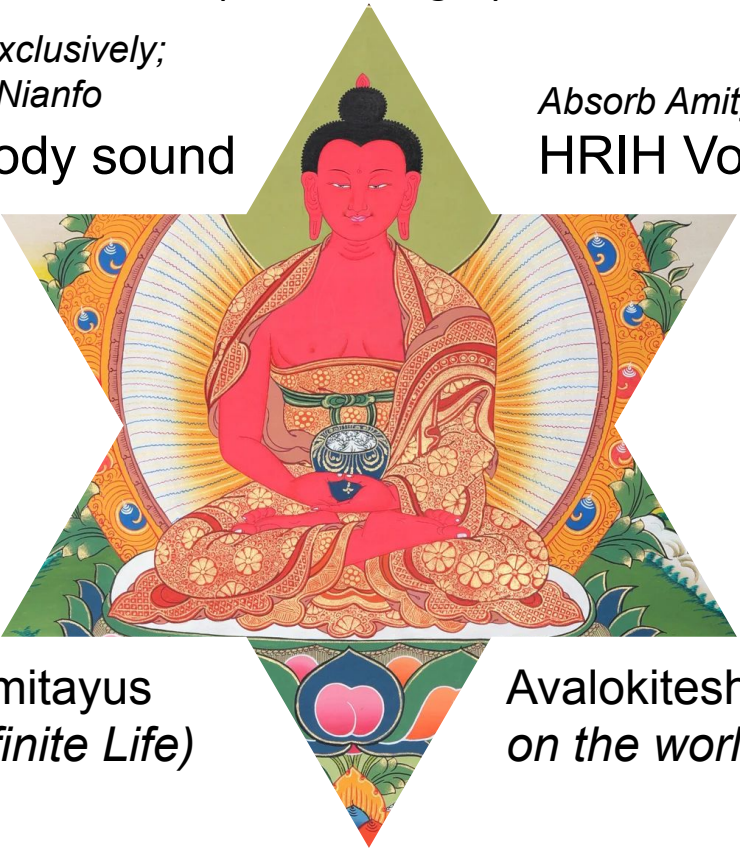
Amitabha
(Infinite Light)

*Chant Nembutsu exclusively;
Fill your body with Nianfo*

HRIH Body sound

Absorb Amityus' Voice rays / Ingest the Name

HRIH Voice rays



हीः = hrīḥ =
Amitabha's Infinities
in seed-form

Amitayus
(Infinite Life)

Avalokiteshvara (Lord gazing down
on the world's sound / Infinite Love)

HRIH Mind light *Amida's Name fills your mind with
Amitabha's Heart Light which is the Pureland*

HeaR the 1 HeaRt,
see the Bu, Phat!
HR=CHR=HL='R'/L
BHA=PHO=FO



phi, omega, sigma = Phos = Light
zeta, omega, eta = Zoe = Life
The Greek Phos-Zoe Cross =
The Savior's Love as Light & Life
(John 1:4)

Pure Land Buddhism:
Kaya = Body (Energetic)
Lasa = Dance (Energy)

Nirmanā-Lasas & Retinues:

Tara (*Star Saviour*) Dakini
[any form, Kuan-Yin] &
Mahasthamaprapṭi Dakini
[a Fierce Black/Blue Tara form]

Dharma-Kaya:
Amitabha (*Infinite Light*) Buddha

Sambhoga-Lasa:

Tsendali (*Chandali / Fiery One*) Tara Buddha
[a Red Tara form, although
Chandalini “outcast” is
Matangi so a Green Tara
form is also possible]

**Achintya-
MahaSukha-
KayaLasa**

Note: Tara's primary colors here (White, Red, Blue) correlate to the colors of the garments in the iconography of the Theotokos/Blessed Virgin Mary exactly. It is also significant that the 2nd Person Feminine is related to the Outcast as the 2nd Person Masculine in Christianity Incarnates as the Great Outcast & proclaims Good News to the outcasts and grants them Eternal Life through dying like the most despised. There is also a Purusha Prasadām link here because this specific form of Matangi is called Uchchista Chandali who is the refuse scraps eater.

Sambhoga-Kaya:
Amitayus (*Infinite Life*)
Buddha

Nirmanā-Kayas & Retinues:
Avalokiteshvara (*Looks Down on Sound*)
Bodhisattva & Mahasthamaprapṭa (*Great Strength Comes*) Bodhisattva
(correlates to Vajrapani & Acala)

Dharma-Lasa:

Pandaravasini (*White-Robed*) Tara Buddha [any White Tara form]

Note: While the Tri-Kaya (Triple-Body) classification is most common in Mahayana it is by no means the only one. Some hold to 4 or 5 Kayas. The highest found among traditions is MahaSukhaKaya. Amitabha's PureLand is called Sukhavati. While all PureLands exist on the Sambhoga level, here MahaSukha designates the most intimate inconceivable Ultimate Union between Lover & Beloved. Also, most unmixed PureLand schools focus solely upon Amitabha (not emphasizing Amitayus as His Reflux), a feminine form of Avalokiteshvara (not recognizing it is His Shakti Tara they are designating) & Mahasthamaprapṭa. The mixed practice PureLand schools [the majority of Mahayana given that Amitabha, Avalokiteshvara & Tara are among the most revered deities] pair masculine & feminine deities. Here the traditional pairings are used. It is worth noting that Chandali is the Vedic Goddess Matangi. The Retinues & Vahanas of these Deities are too numerous to list here but are worth examining as one finds other Vedic deities playing prominent roles, such as Marici/Ushas/Dawn. Avalokita is Vishnu. Vajrapani is Baladeva/Herakles. Tara is Ishtar/Astarte/Stella Maris/etc.

Mantrayana Buddhism

A
(Om Ah Hum)

The Buddha: Ah
Contemplating the 1st letter, Ah-Meditation, unites the practitioner with the Adi-Buddha. This first letter is both at the beginning and very center of the Mother of all Mantras: Aum Ah Hum

Sutras

Bodhicitta

The Dharma: Hrih
Shakyamuni Buddha who turned the Wheel of Dharma in our aeon is regarded as an emanation of Amitabha Buddha, whose seed-syllable which contains His entirety, is Hrih. The founder of Mantrayana Buddhism, Padmasambhava / Guru Rinpoche, is considered an emanation of Shakyamuni Buddha as well as Amitabha Buddha & Amitabha's Bodhisattva emanation Avalokiteshvara. Hrih is the seed syllable of the heart. Hrih can be seen as the sound-embodiment of not just Amitabha, but also the sound-manifestation of bodhicitta. Bodhicitta literally means enlightened-mind, but is always explained as the heartfelt aspiration to become fully enlightened so as to be of compassionate benefit to all sentient beings. Bodhicitta is the core samaya/commitment that includes all Path practices & the true heart of the Dharma.

HRIH

EVAM

The Sangha: Evam
The Sangha is the community joined together around the Dharma, offering mutual support for the practice of the Dharma. Every single piece of recorded Dharma, each individual Scripture/Sutra, except for two, begins with the sacred word "Evam", meaning "thus". It's two syllables represent the integration of all all the Dharma teachings given by Shakyamuni Buddha to His Sangha.

Dissolve Negativity, Unite
with Deity, Return to Source

Cross-cultural notes:

We find the Eli-Yahu-Adon Trinity here but in a different ordering. Hrih is Eli. Evam is Adon. It is in the Hum that we see Yahu. Mantrayana teaches that use of the seed-syllable Hum specifically in gaining liberation from any & all negative mental states. Hum is thus, like Yahu, the Liberator. Hum is also used for merging with the deity via the mantra which says YHVH: Jah Hum Bam Ho! Hum therefore links us to deity as Yahu links us to Eli.

Altar of Chinese Pure Land Buddhism:

阿弥陀三尊 Āmítuófó Sānzūn

“Precious Triad” & Their Mantric-Incarnations

[esoterically, when we serve Guān-shi Yīn we become Guān-shi Yīn’s acolytes: Long Nue (Dragon-Daughter) aka Gek Nueng (Jade One) & Shan Tsai / Sudhana (Child of Wealth) aka Dek Gim Tong (Golden Boy) = Kore of Sesha & Kouroos of Gaura]

Ān ālūlēi jì suōpóhē (Sanskrit: “Om Ārolīk Svaha”; Ārolīk = Pure One; dominant East Asian mantra; elsewhere “om maṇi padme hūṃ” mantra) & **Hrīḥ** seed-syllable (varies w/specific name-form: **Sa** [common variant], Shu, Uun, Bo)

Sanskrit Names:

- Amitābha** = Infinite Light, the Infinity of Infinities
- Avalokiteśvara** = Amitābha’s All-Embracing Loving Compassion (Guan Yin)
- Mahāsthāmaprāpta** = Amitābha’s Wisdom Omnipotence (Dédàshì Púsà) [aka Vajirapāṇi who is power of all Buddhas]

Āmítuófó “Unlimited Light” Buddha

[esoterically, his previous incarnation teaches us in the present to be the Sadāparibhūta “Never Despising” Bodhisattva]

Ān sànrán rán suōpóhē (Abbreviated from Sanskrit: Namaḥ samantabuddhānām, jaṃ jaṃ saḥ svāhā) & **Saḥ** seed-syllable / **Hūṃ** for Vajrapani)

Christian Connections:
— Light & Life are primary Names for Christ as shown in John’s Gospel & the Phos-Zoe Cross
— HRI seed-sound is prominent CHRistianity: KyRios (Lord), CHRist (Anointed Messiah), ‘eLi (Hebrew word for God, CRied out by Jesus from the CRoss)
— 2nd Hypostasis in Christianity is YAHushua; Dedashi’s Sanskrit mantra has double JAM; Vajrapani’s seed-syllable is HUM; Christian Son of God equates with Brother of God in Balarama in Krishnaism & Dedashi’s mantra has double RAM; Christ 2nd Coming is in Power & Dedashi/Vajrapani is Power
— 3rd Hypostasis in Christianity, the Holy Spirit, is the Love between Father & Son and Guanyin is Loving Compassion; Alleluia ~ Aluleiji



Dédàshì “Great Strength’s Arrival” Bodhisattva

Guānyīn [abbreviation of Guān-shi Yīn] “Observing the World’s Sounds” Bodhisattva

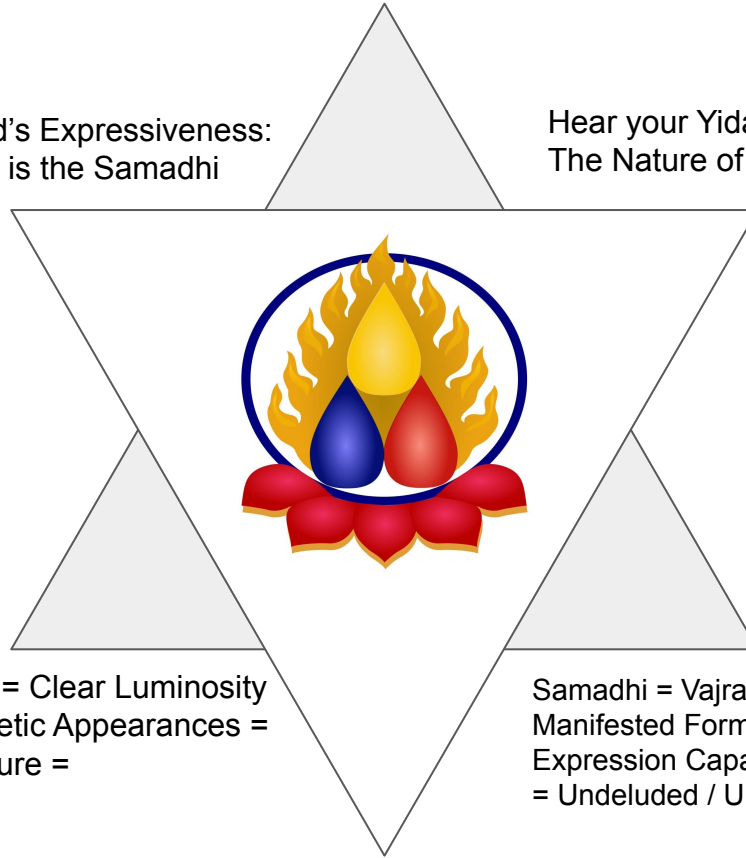
Nāmó Āmítuófó (the Nianfo) & the **Hrīḥ** seed-syllable (Amida as Sound)
[esoterically, one is his Bodhisattva form, Dharmākara “Dharma-Storehouse”, when resonating in Nianfo]

***Vajrayana Buddhism Sadhana:
The Threefold Mandala of
Deity, Mandala, Samadhi***

Deity = Vajra Body = Dharmakaya = Pure Primordial Mind is Buddha =
Uncompounded-Space Fathomless Emptiness Essence = Unchanging Quality

Be Dakini's Reign of Mind's Expressiveness:
The Power of all Thought is the Samadhi

Hear your Yidam's Guidance in Mind's Radiance:
The Nature of all Sound is the Mantra



Mantra = Vajra Speech = Sambhogakaya = Clear Luminosity
is Dharma = Endless Spontaneous Energetic Appearances =
Infinite-Radiance Wisdom Awareness Nature =
Unceasing Quality

Samadhi = Vajra Mind = Nirmanakaya = Compassionate
Manifested Form is Sangha = Unimpeded-Power
Expression Capacity of Purity & Luminosity's Indivisibility
= Undeluded / Unmistaken Quality

See the Guru who is Mind's Uncompoundedness:
The Essence of all Form is the Deity

The Six Perfections / Pāramitās of a Bodhisattva according to Mahāyāna Buddhism

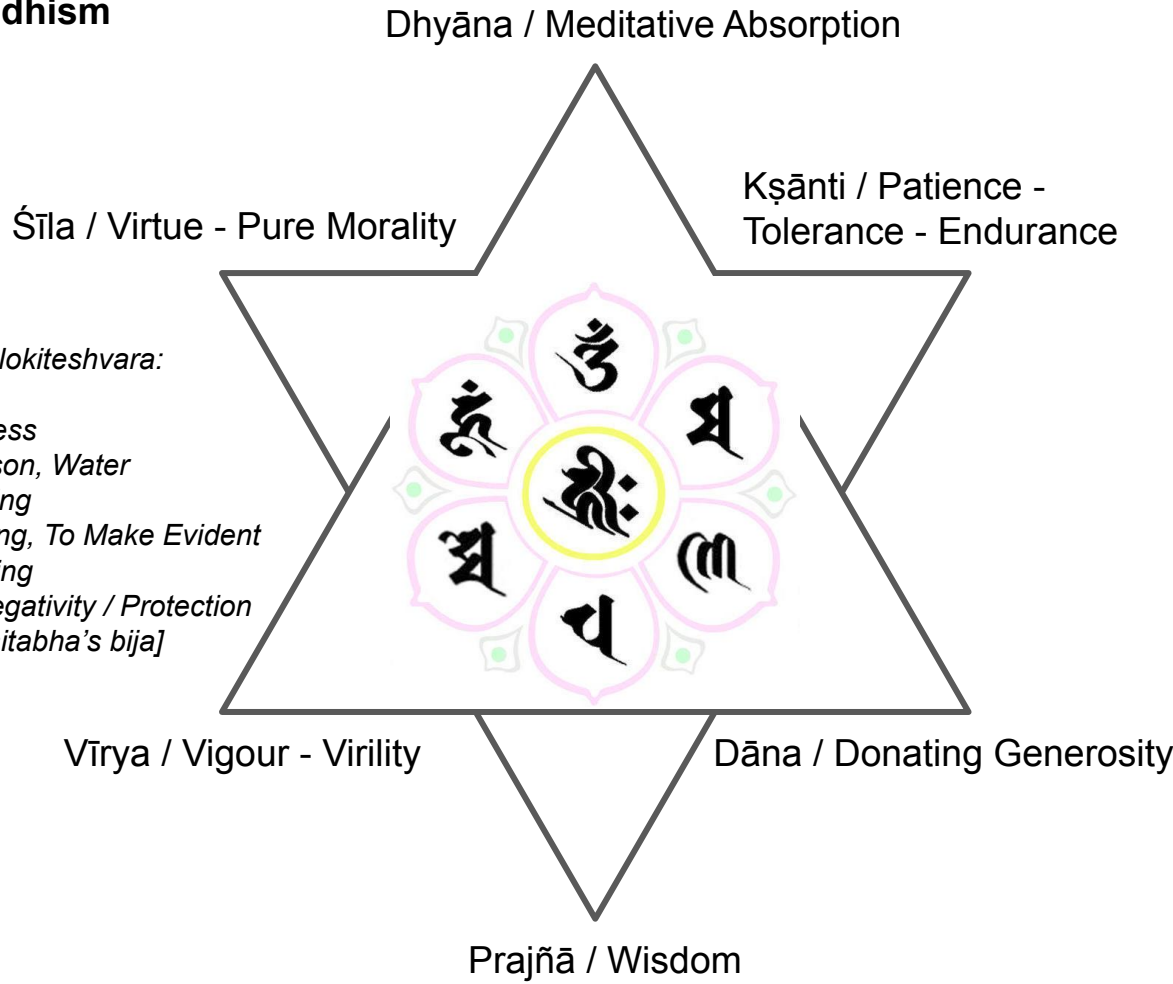
Masculine = Skillful Means / Upaya-Kaushalya
Feminine = Emptiness / Shūnyatā

Focused Meditation opens Wisdom's Gate
Vigorous Effort grows Patience's Garden
Gracious Self-giving leads to a Virtuous Life

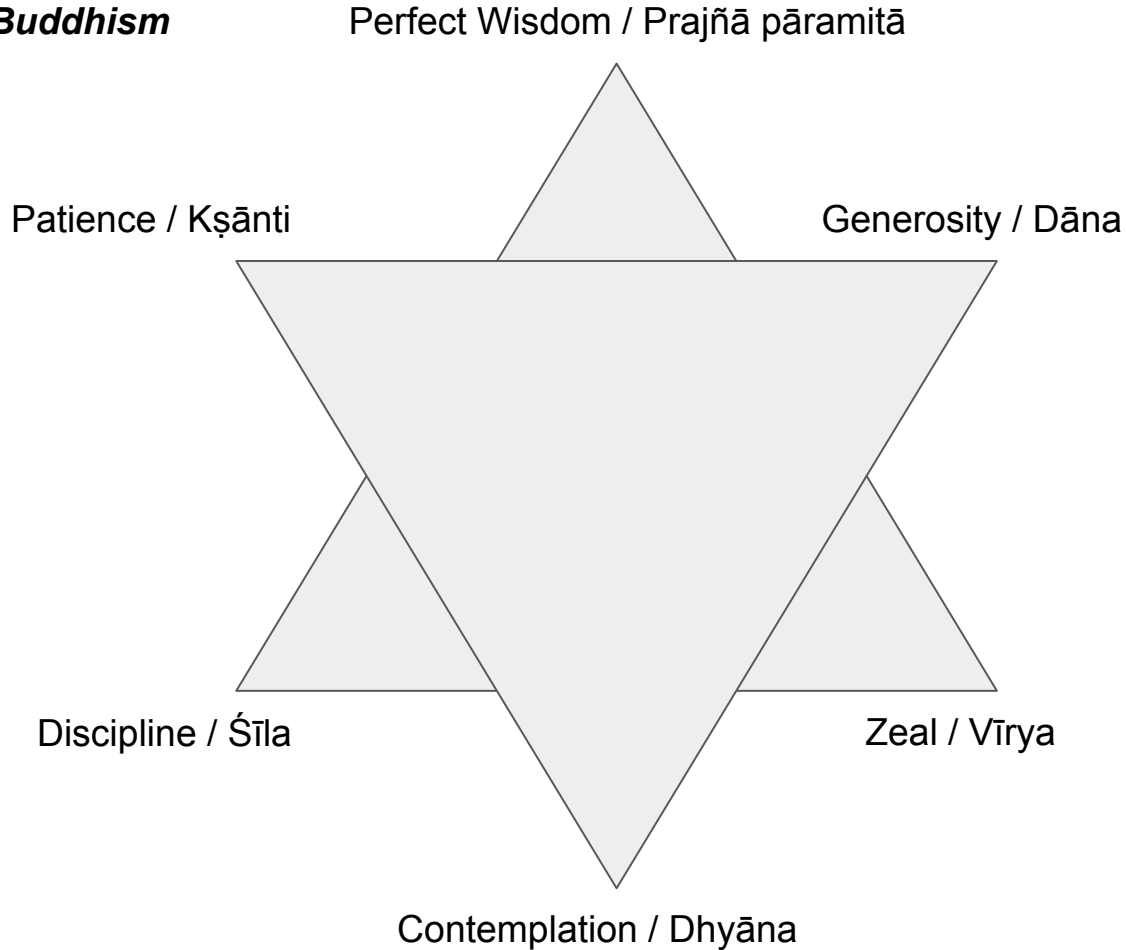


6 Syllable Mantra of Avalokiteshvara:
(Clockwise)
Om = Vibration of Oneness
Ma = Mother, Time/Season, Water
Ni > Na = Negation, Giving
Pa = Wind, Ruler, Drinking, To Make Evident
Dme > Odma = Moistening
Hum = Destruction of Negativity / Protection
[Hrih = Core Jewel = Amitabha's bija]

6-Armed Chintamanichakra Avalokiteshvara
Om Mani Padme Hum = Om Jewel Lotus Hum



***The 6 Pāramitās / Perfections
of Mahayana Buddhism***



SHINRAN: "It is simply shinjin that is inconceivable, inexplicable, and indescribable/ineffable."

[CWS, p. 107 / "Shin kan," Kyogyoshinsho, SCZ, 119-120]

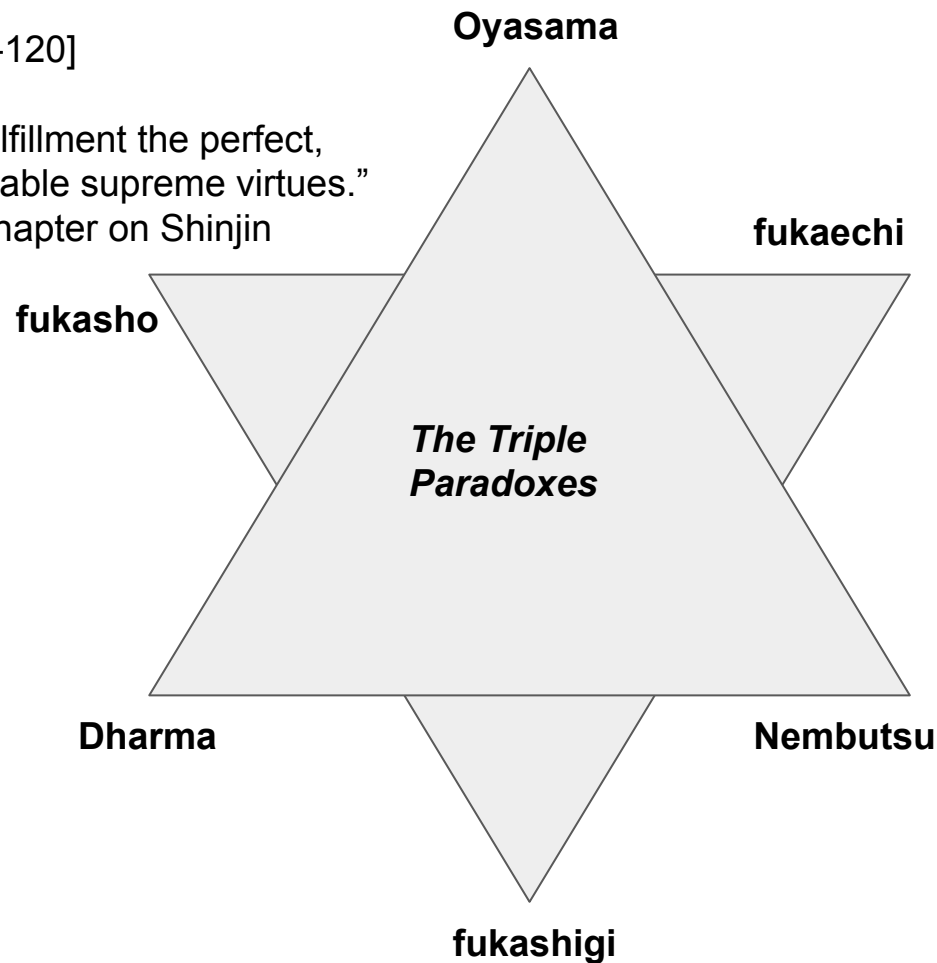
"With this pure, true mind, the Tathagata brought to fulfillment the perfect, unhindered, inconceivable, indescribable and inexplicable supreme virtues."

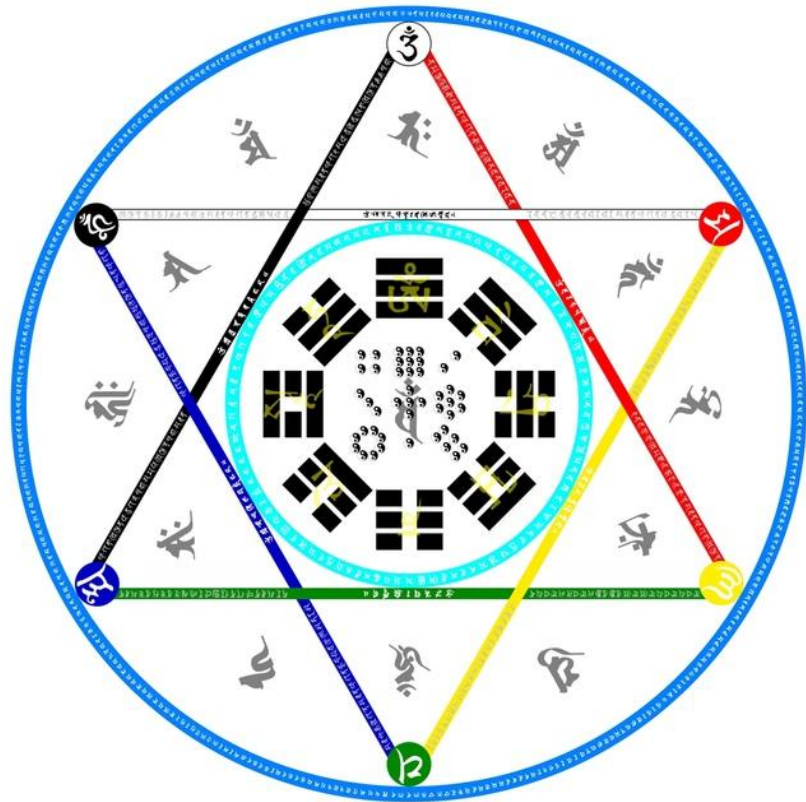
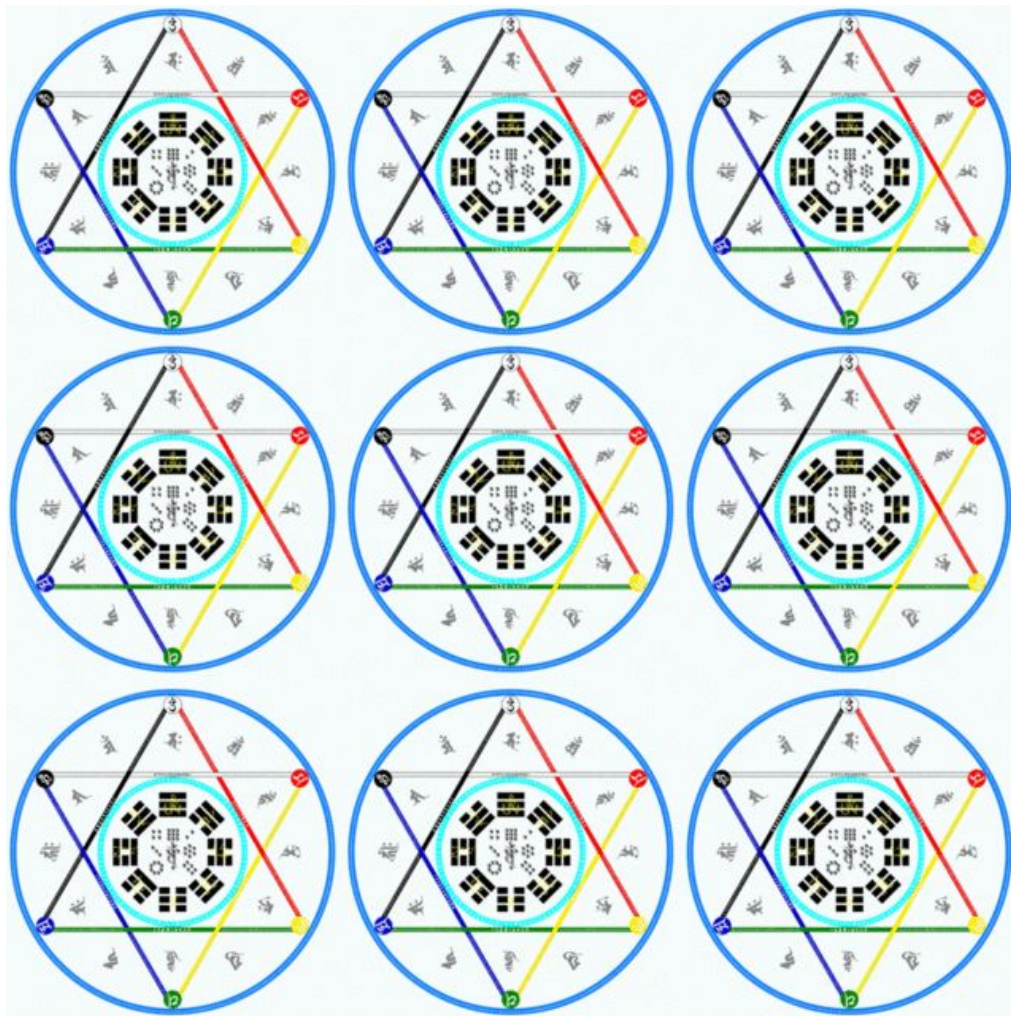
[<http://shinranworks.com> › The Major Expositions » Chapter on Shinjin III]

achintya अचिन्त्य
inconceivable
不可思議 fukashigi
impossible to imagine

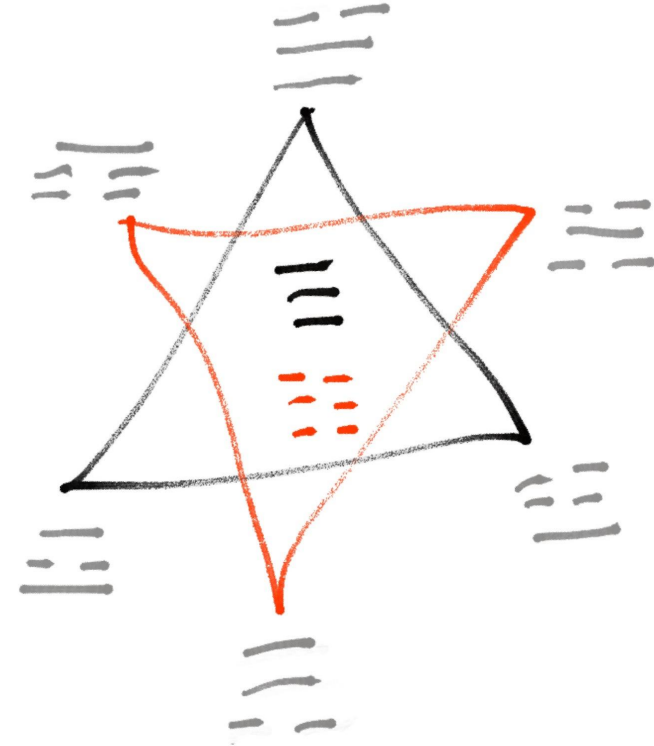
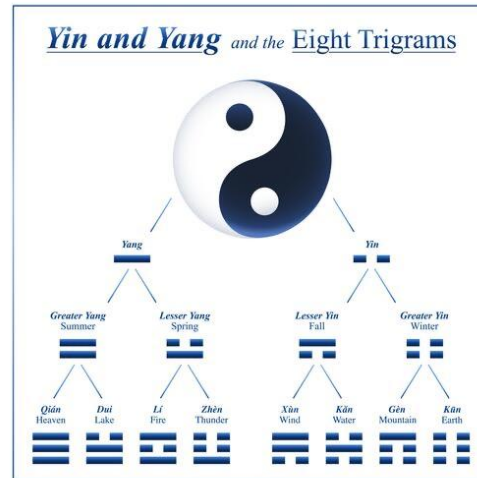
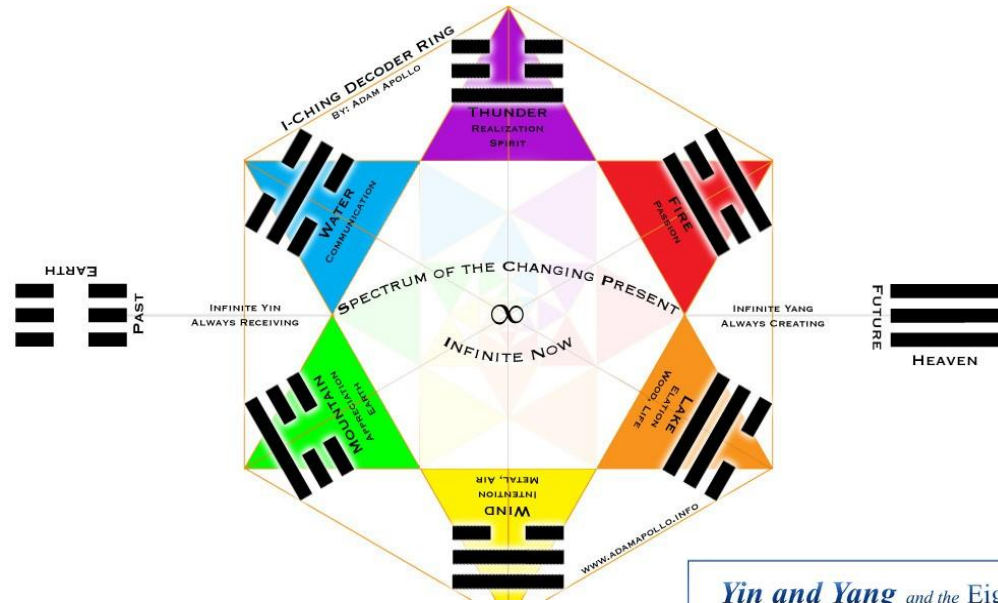
anirvacanīya
अनिर्वचनीय
inexplicable
不可說 fukaechi
impossible to explain

anākhyeya अनाख्येय or akathya अकथ्य
ineffable
不可称 fukashō
impossible to name





DEW's version

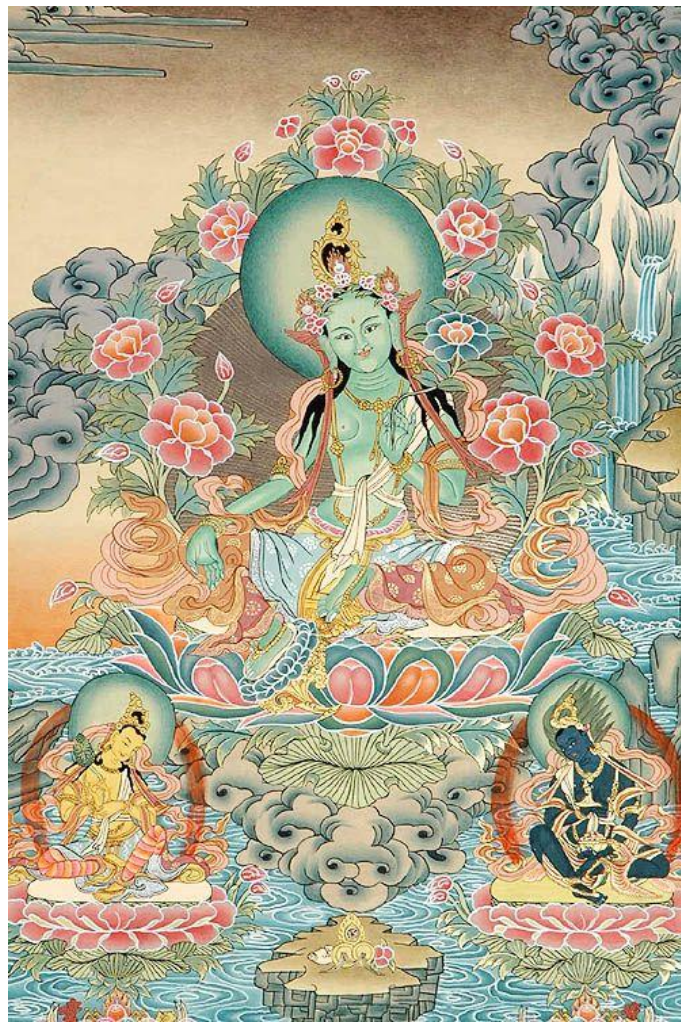


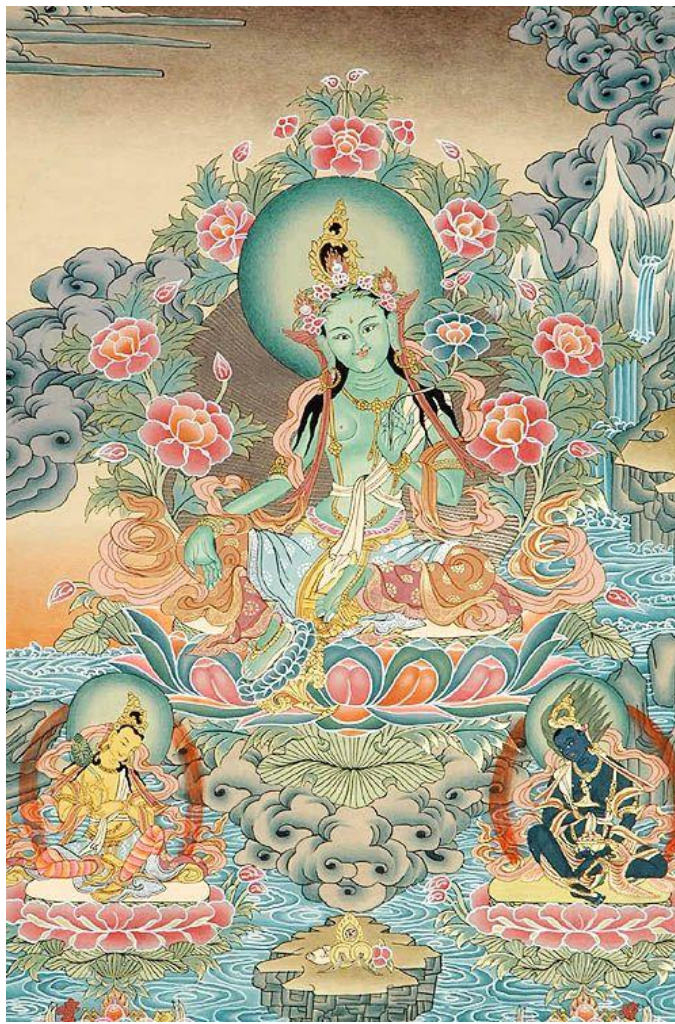


Sanjūsanzon Kannon 三十三尊觀音 (33 Forms of Kannon)

In Japanese statuary, the 33 forms do not conform to the 33 forms listed in the Lotus Sutra. Instead, they reflect Japan's own traditions while still remaining faithful to the notion that Kannon appears in many different forms to save people. The names of the 33 in Japan also vary depending on temple or sect. Except for *Byakue Kannon*, the other 32 forms of Kannon in Japan are not well known. **33 Kannon Pilgrimages**. In Japan, there are numerous 33-site pilgrimage circuits sacred to Kannon. Among the best known are the *Saigoku Pilgrimage* to 33 sites (Kansai area), the *Bandō Pilgrimage* to 33 sites (Kanto area), and the *Chichibu Pilgrimage* to 34 sites (Saitama Valley). Together these 100 nationwide sites are extremely sacred to Kannon, and making the circuit to each in proper order is said to save the believer from hell and to open the gates to everlasting life. The 33 forms of Kannon given in the Lotus Sutra (see below chart) are the basis for these pilgrimage circuits. For those who cannot spare the time, miniature circuits (wherein pilgrims can visit 33 images within a single temple compound, like that at Ishiyamadera) are available. In all these pilgrimages, the forms of Kannon don't match the 33 forms of the Lotus Sutra, but instead feature popular Kannon manifestations such as the 1000-Armed Kannon, the 11-Headed Kannon, the Nyoirin Kannon, and the Shō Kannon.

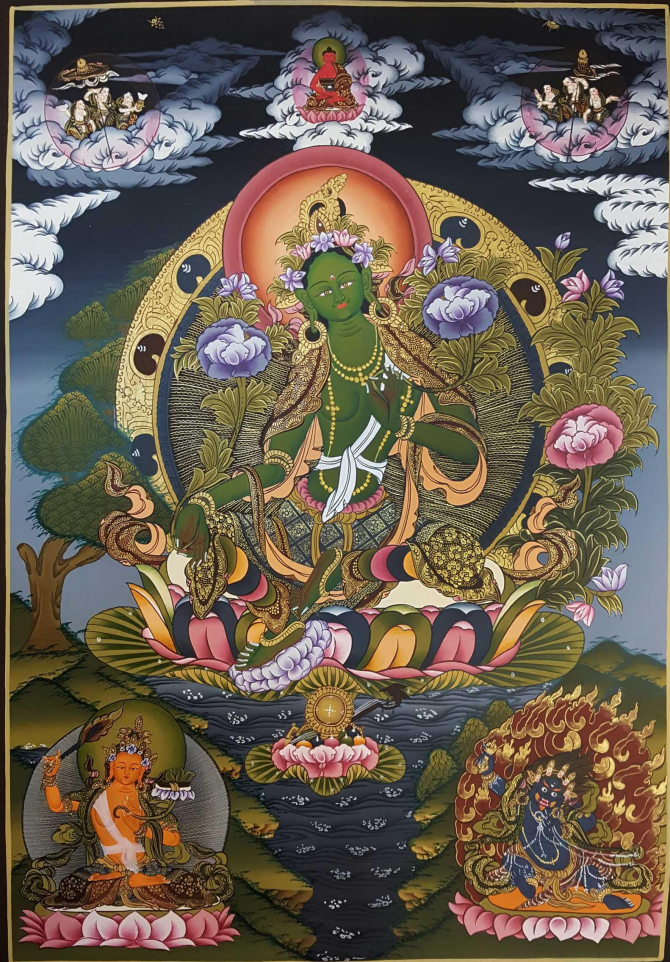
33 Forms of Kannon Listed in the Lotus Sutra	33 Forms of Kannon in Japan Listed in 1690 publication <i>Butsuzō-zu-i</i> 仏像図彙
<ol style="list-style-type: none"> 1. Buddha 佛 (Jp. = Nyorai) 2. Pratyekabuddha 辟支佛 (self-enlightened beings) 3. <i>Śrāvaka</i> 聲聞 (Jp. = Arakan) 4. Mahābrahman 梵王 (Jp. = Bonten) 5. Indra 帝釋 (Jp. = Taishakuten) 6. Īśvara deva 自在天 (Jp. = Jizaiten) 7. Mahēśvara 大自在天 (Jp. = Daijizaiten) 8. Heavenly general 天大將軍 9. Vaiśravaṇa 毘沙門天 (Jp. = Bishamonten) 10. King 小王 11. Rich Man 長者 12. Householder 居士 13. Prime Minister 宰官 14. Brahman 婆羅門 15. Bhikṣu 比丘 (a monk; Jp. = biku) 16. Bhikṣuṇī 比丘尼 (a nun, Jp. = bikuni) 17. Upāsaka 優婆塞 (Buddhist layman, Jp. = ubasoko) 18. Upāsikā 優婆夷 (Buddhist laywoman, Jp. = ubai) 19. Rich man's wife or daughter 長者婦女 20. Householder's wife or daughter 居士婦女 21. Prime minister's wife or daughter 宰官婦女 22. Brahman's wife or daughter 婆羅門婦女 23. Boy 童男 24. Girl 童女 25. God (deva) 天 (Jp. = ten) 26. Nāga 龍 (dragon) 27. Yakṣa 夜叉 28. Gandharva 乾闥婆 29. Asura 阿修羅 30. Garuḍa 迦樓羅 31. Kinnara 緊那羅 32. Mahoraga 摩睺羅迦 33. Vajradhara 執金剛 	<ol style="list-style-type: none"> 1. Yōryū (Yoryu) 楊柳 (willow Kannon) 2. Ryūzu (Ryuzu) 龍頭 (dragon-riding Kannon) 3. Jikyō (Jikyo) 持經 (sutra Kannon) 4. Enkō (Enko) 円光 (halo Kannon) 5. Yūge (Yuge) 遊戲 (playing Kannon) 6. Byakue 白衣 (white-robed Kannon) 7. Renga 蓮臥 (lotus-resting Kannon) 8. Takimi 滝見 9. Seyaku 施薬 (medicine-bestowing Kannon) 10. Gyoran 魚籃 (fish-basket Kannon) 11. Tokuyō (Tokyo) 徳王 12. Suigetsu 水月 (water-moon Kannon) 13. Ichiyō (Ichiyo) 一葉 14. Shōkyō (Shokyo) 青頸 15. Itoku 威徳 16. Enmei 延命 (life-extending Kannon) 17. Shūhō (Shuho) 衆宝 18. Iwato 岩戸 19. Nōjō (Nojō) 能静 20. Anoku 阿耨 21. Amadai 阿摩提 22. Yōe (Yoe) 葉衣 23. Ruri 瑠璃 24. Tarason 多羅尊 25. Hamaguri 蛤蜊 26. Rokuji 六時 (six letter; see <i>Rokuji Mandala</i>) 27. Fuhi 普悲 28. Merōfu (Mercufu) 馬郎婦 29. Gasshō (Gassho) 合掌 (praying-hands Kannon) 30. Ichinyō 一如 31. Funi 不二 32. Jiren 持蓮 (holding-lotus Kannon) 33. Saisui or Shasui 灑水 (water-sprinkling-purifying)
<Adapted from Digital Dictionary of Buddhism sign in as guest ; also see Lotus Sutra, the 撰無礙經 sutra, and SAT Daizōkyō (No. 1912)>	<Sources: <i>Butsuzō-zu-i</i> 仏像図彙 (published in 1783 AD) , JAANUS, and Ryūkozan Shōbō-in Temple 龍光山正寶院 in Tokyo (Tendai Sect).>





There are infinite emanations of Arya Tara, but traditionally there are 21 Taras which are meditated upon. $2+1=3$. Green (Shyama) Tara is regarded as the Supreme Tara & one Green Tara consists of the Triad we have been examining. Khadiravani Tara, or Tara of the Acacia Forest has two attendant deities: Marici (dawn goddess, a wisdom shakti of Manjushri) & Ekajati (the single-braid protectress of secret mantras, power shakti of Vajrapani)

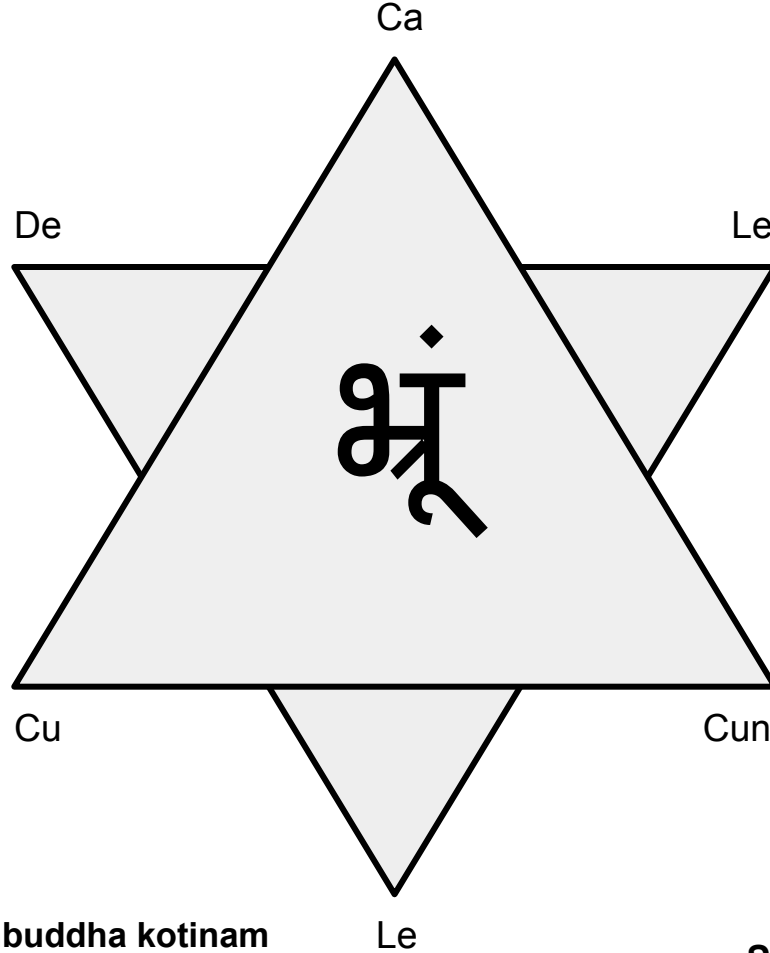




Here we see a Shyama Khandiravani Tara Triad with male attendants (Manjushri & Vajrapani) and one with normal female attendants (Mairici & Ekajati)

CUNDI DHARANI

Cundī is a female Bodhisattva form of Ārya Tārā & manifestation of the Cundī Dhāraṇī. Her name means “Pure One / Immaculate Lady”. Cundī appears with eighteen arms on a lotus flower & known as the “Goddess of the Seventy Million [Buddhas]”, symbolically meaning “Mother of all Buddhas”. There is disagreement about her seed syllable. Some say it is “Bhroom” (pronounced Droom in Tibetan), which is Ushnisha Vijaya’s bija. Some Chinese use “Zhun” & Japanese use “Shu”, based on the Sanskrit root “Cun”.



1st CA = Dharmakāya
2nd CU = Saṃbhogakāya
3rd CUN = Nirmāṇakāya

1st LE = Dharmalāsa
2nd LE = Sambhogalāsa
3rd DE = Nirmāṇalāsa

**Namah saptanam samyaksambuddha kotinam
tadyatha: “Om cale cule Cunde svaha”**

Seed Syllable in center is *BHROOM*

准提神咒

The Great Cundī Dhāraṇī

namaḥ saptānām samyak-sambuddha koṭīnām | tad-yathā om caḥ cule cundi svāhā ||

Meditation on the Syllables

Om, signifying the [three bodies of a Buddha](#), means that [dharma](#)s have never been born.

Ca means that dharmas are never born, nor do they die.

Le means that the appearances of dharmas cannot be captured.

Cu means that dharmas neither have been born nor have they died.

Le means that dharmas have no defilements.

Cun means that dharmas are in the unsurpassed enlightenment state.

Di means that dharmas can be neither accepted nor rejected.

Svā means that dharmas are equal and free from concepts.

Hā means that dharmas [in [true suchness](#)] have no causations.

Because dharmas have never been born, they neither arise nor perish.

Because dharmas neither arise nor perish, their appearances cannot be captured.

Because their appearances cannot be captured, dharmas must have neither arisen nor perished.

Because dharmas have neither arisen nor perished, they have no defilements.

Because there are no defilements, one attains the unsurpassed enlightenment.

Because one attains the unsurpassed enlightenment, one does not accept or reject anything.

Because one does not accept or reject anything, one attains equality, free from concepts.

Because there is equality, free from concepts, one understands that [in true suchness] there are neither causes nor effects.

In accord with the wisdom that there is nothing to attain, one penetrates the ultimate reality and verifies the true suchness of the dharma realm. With this insight, recite in [samādhi](#) the [Mantra](#), holding the root [mudrā](#).

—*Sūtra of the Cundī Dhāraṇī* Pronounced by the Mother of Seven Koṭi Buddhas
Translated from the Chinese Canon (T20n1076)

<https://www.sutrasmantras.info/mantra02.html>

Hayagrīva: The Mantrayānic Aspect of Horse-cult in China and Japan *by Robert van Gulik*

<https://objects.library.uu.nl/reader/index.php?obj=1874-311443&lan=en#page//15/13/20/151320174086258223355537373568155132675.jpg/mode/1up>

In the first place six kinds of fists liu chung ch'uan are distinguished, viz.:

1. Lotus-fist, lien-hua-ch'uan; padma-musti. The fist is clenched with the thumb outside, pressed against the fore finger.

2. Vajra-fist, chin-kang-ch'uan; vajra-musH. The fist is clenched with the thumb folded inside the other fingers.

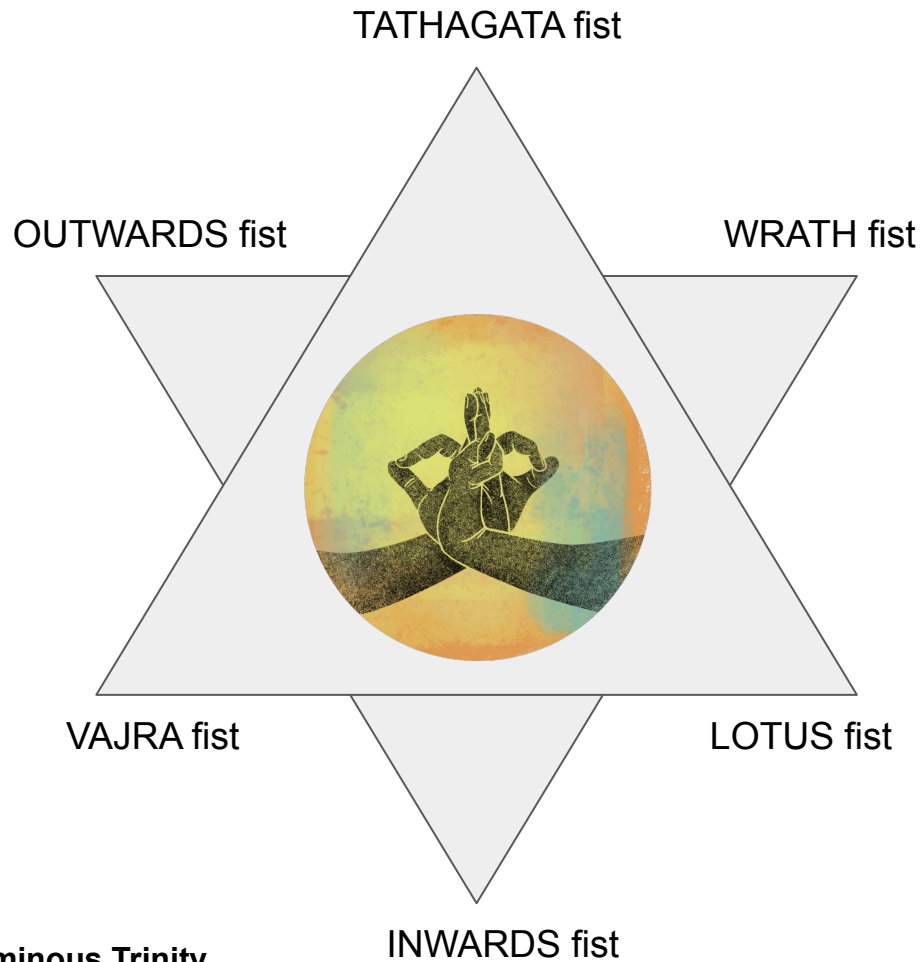
3. Turned-outwards, wai-fun; bahir-bandhana. The fingers of both hands are entwined together in such a way that the tops of the fingers of each hand rest on the back of the other hand.

4. Turned-inwards, nei-fu; antara-bandhana. The fingers of both hands are entwined in such a way that the fingertips of both hands are invisible.

5. Anger-fist, fen-nu-ch'uan; krodha-musti. The little finger and the index finger are bent hook-wise, the ring finger and middle finger are folded down over the thumb turned inward over the palm of the hand.

6. Tathagata-fist, ju-lai-ch'uan; tathagata-musti. The left hand is clenched to a fist with the thumb pointing upwards, which is then enclosed by the right hand.

The belief in the magical force of the krodha-musH is spread over the entire world.



The 6 Fists korelated to Luminous Trinity
(*Abhaya Hridaya / Fearless Heart Mudra in center*)

The 6 Yogas of Naropa

[Wiki] The Six Dharmas

Though variously classified (from just two, to up to ten dharmas), the most widely used list of six dharmas in the work of the Kagyu school figure Gampopa conforms to the following list:

tummo (Tibetan: གཏུམ་མཁའ་མཁའ་, Wylie: gtum mo; S: caṇḍālī) – the yoga of inner heat (or mystic heat).

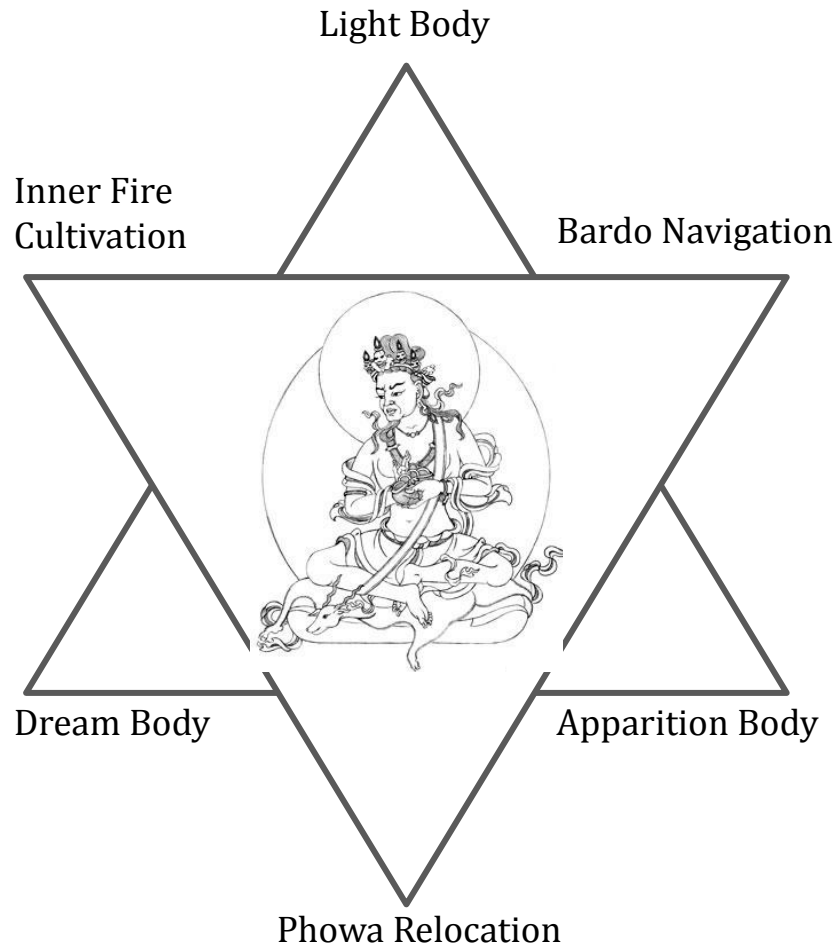
ösel (Tibetan: འོ་སེལ་གསལ་ལྔ་, Wylie: od gsal; S: prabhasvara) – the yoga of clear light, radiance or luminosity.

milam (Tibetan: རླུ་ལྷ་ལྟེན་པ་, Wylie: rmi lam; S: svapnadarśana) – the yoga of the dream state.

gyulü (Tibetan: སྐུ་ལུ་ལྟེན་པ་, Wylie: sgyu lus; S: māyākāyā) – the yoga of the illusory body.

bardo (Tibetan: བར་དོ་རྟེན་པ་, Wylie: bar do; S: antarābhava) – the yoga of the intermediate state.

phowa (Tibetan: འཕོ་བ་རྟེན་པ་, Wylie: pho ba; S: saṃkrānti) – the yoga of the transference of consciousness to a pure Buddhafield.



[Unique in having 6 instead of 5 Buddha Families]

(1) karma (action) family of Amoghasiddhi [air-element / cognition-aggregate / touch-sense / reality-wisdom],
 (2) ratna (jewel) family of Ratnasambhava [earth-element / sensation-aggregate / smell-sense / equality-wisdom],
 (3) padma (lotus) family of Amitabha [fire-element / perception-aggregate / sight-sense / distinguishing-wisdom],
 (4) chakra (wheel) family of Vairochana [space-element / form-aggregate / hearing-sense / mirror-wisdom],
 (5) vajra (adamantine-bolt) family of Akshobhya [water-element / volition-aggregate / taste-sense / accomplishing-wisdom],
 (6) kartika (curved knife) family of Vajrasattva [awareness-element / union-of-aggregates / mind-sense / integral-wisdom].

h kş m l v r y

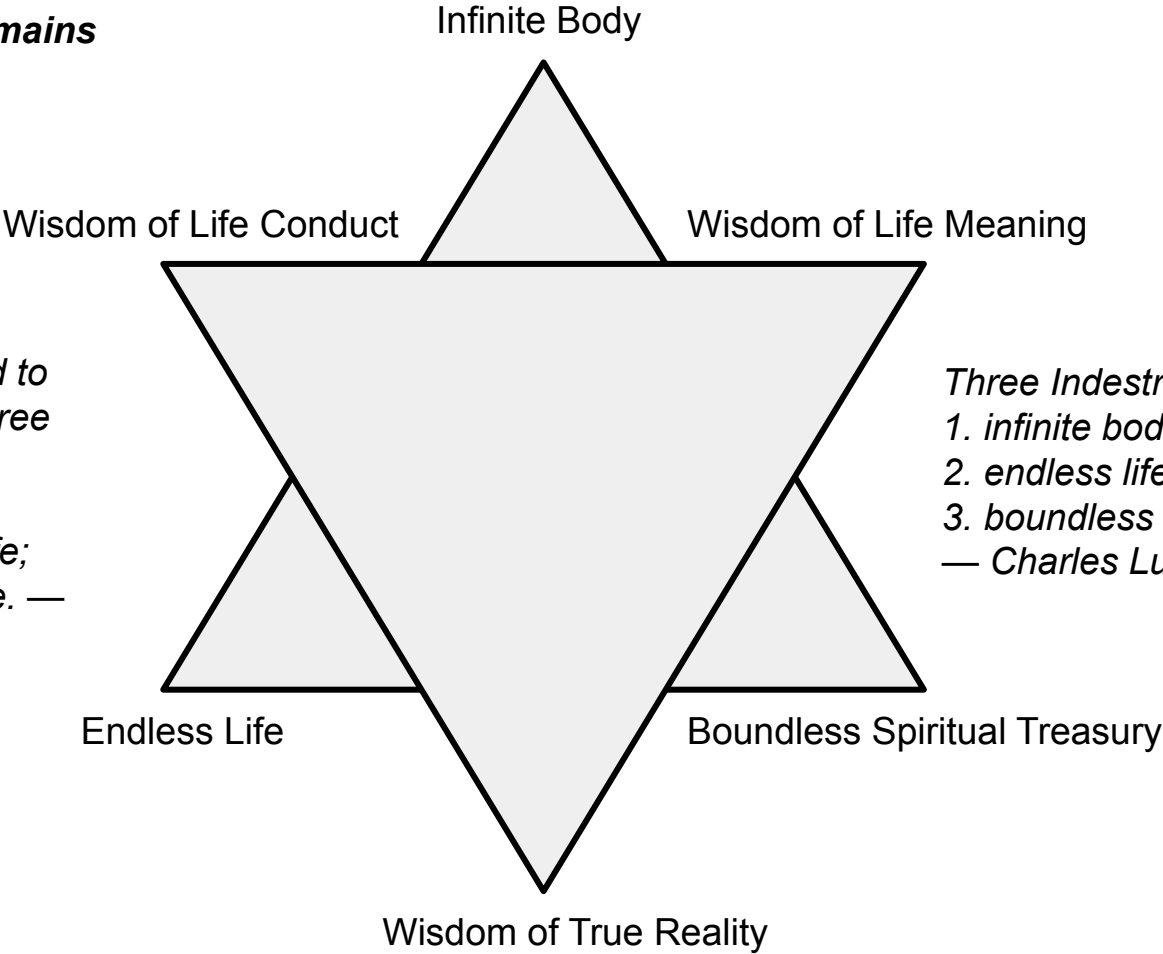
2012-2013

ham kṣaḥ ma la va ra ya

Ham = Kalachakra Lord [Active Awareness];
Ksah = Vishvamata Consort [Passive Space]
Ma = the Kalachakra Palace (so the whole)
La = Earth; **Va** = Fire; **Ra** = Water; **Ya** = Air



***Buddhism's 3 Indestructibles
& 3 Wisdom-Domains***



*Wisdom may be held to concern itself with three possible topics:
(1) true reality;
(2) the meaning of life;
(3) the conduct of life. — Edward Conze*

*Three Indestructibles
1. infinite body
2. endless life
3. boundless spiritual possessions
— Charles Luk*

The 6 Common Laughing Maitreya Buddha Forms



Laughing Buddha sitting in meditation

If the atmosphere of the house is unstable then keeping this Laughing Buddha in house helps to keep calm the mind.



Laughing Buddha with a fan

This statue symbolizes happiness and joy. It also eliminates all problems and sorrows.



Laughing Buddha while raising both hands

If the business is not going well then the this statue of Laughing Buddha should be kept in the shop.



Laughing Buddha with a sack or bag

It is said that Laughing Buddha with sack, means he collects people's sadness and woes and puts them in his sack. While another version of Buddha carrying sack is said to be lucky. It brings wealth and Prosperity, you keep laughing Buddha at home or in the office, then problems related to money can be solved.



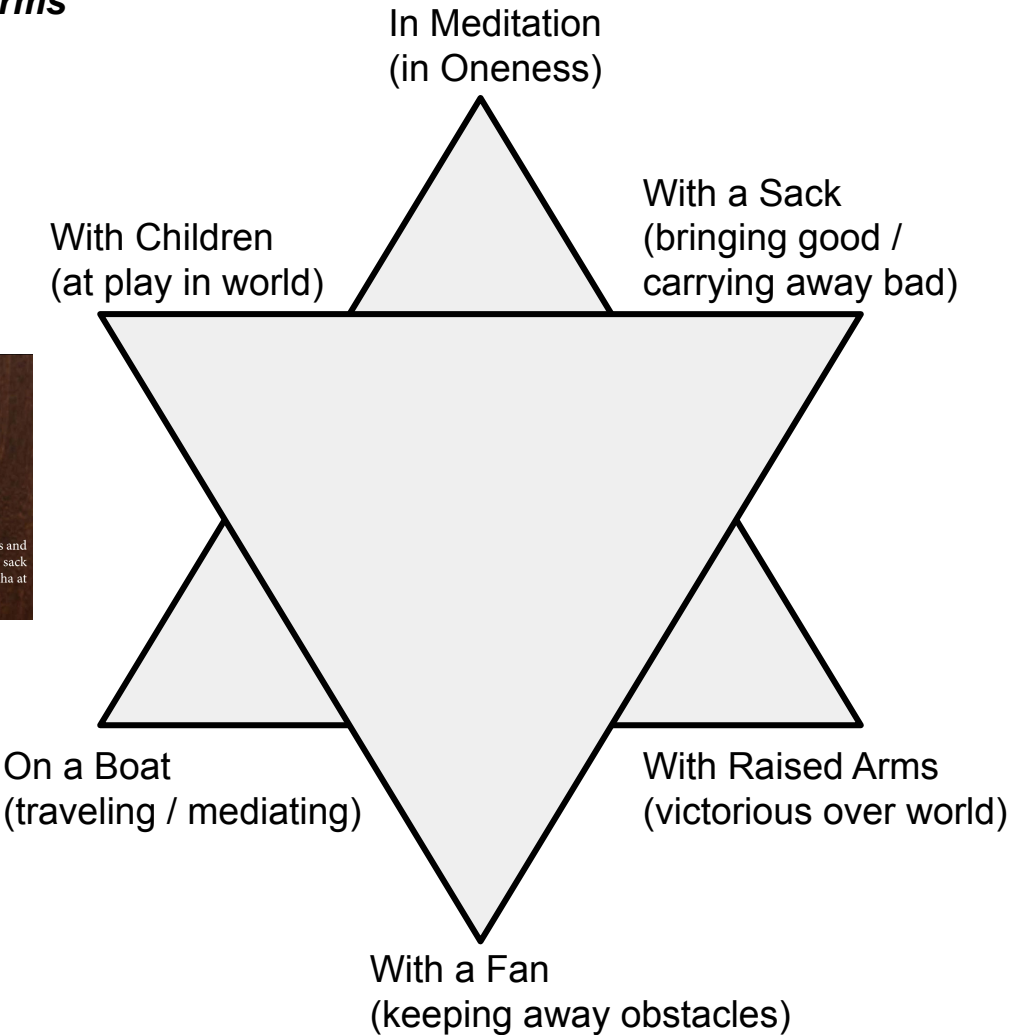
Laughing Buddha sitting on the boat

If you keep this Laughing Buddha in house or on the shop then all obstacles can be overcome.

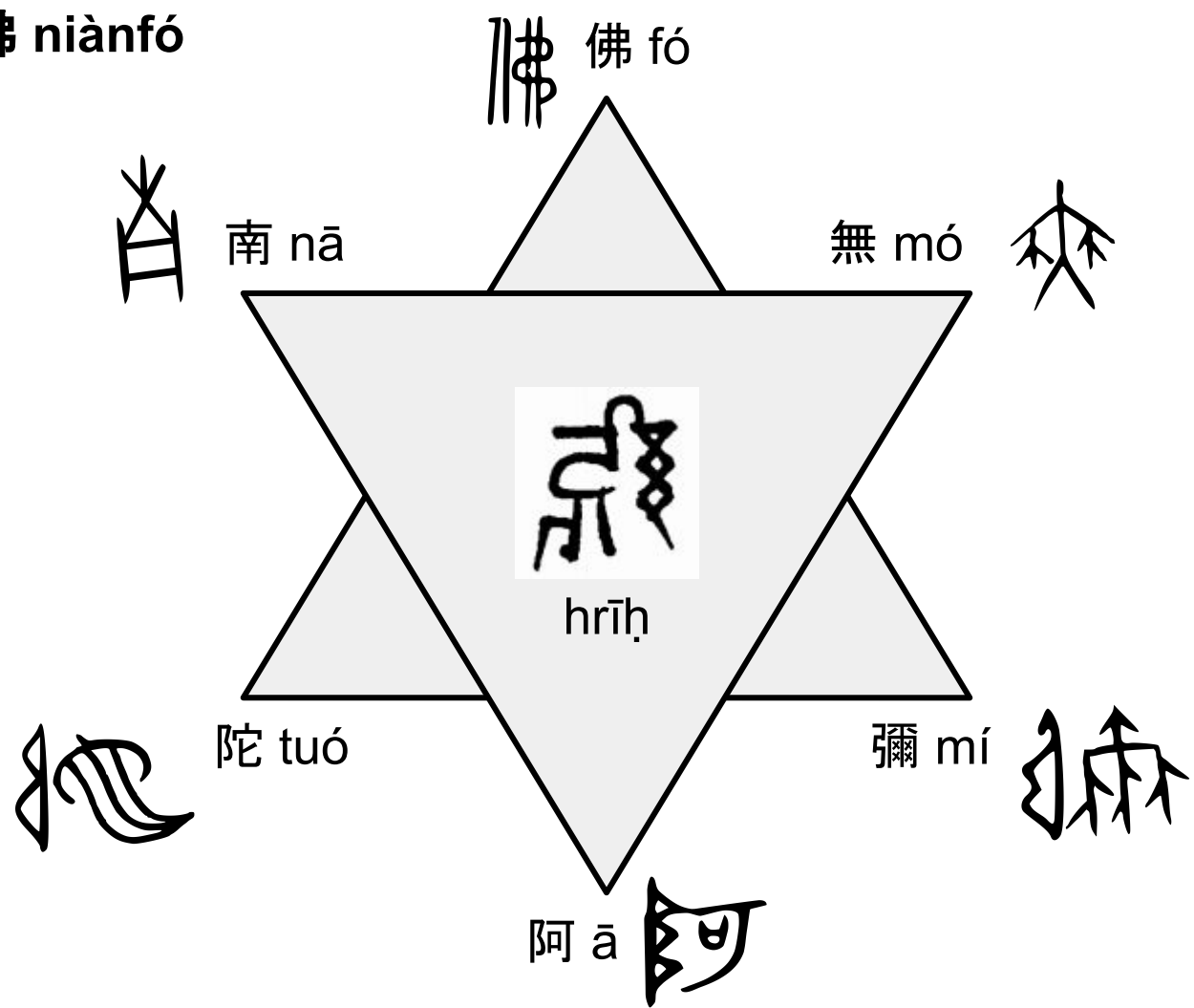


Laughing Buddha playing with children

It symbolizes good fortune coming from heavens. It will prove as a good luck. This idol is kept in the house to eliminate problems related to the child.



NIANFO 念佛 niànfó



- Individual Chinese Character Meanings:
- Nan = South (Fire, Life-Spark, Front, Midday)
 - Mo = To Not Have/Be
 - A = 1st Sanskrit letter, meaning “Un-; Not”
 - Mi = To Fill/Cover; Overflowing
 - Tuo = Steep Bank
 - Fo = Awakened One
 - Hrih = Heart; seed sound of Amitabha

the notion of "buddha field" (buddhakshetra) or "buddha realm" is not exclusively Mahayana.

The Pali literature distinguishes three of them :

the Field of life (jaattikketa) of a buddha, which quaked at the time of the main events of his life and extends to ten thousand universes like our own;

the Field of authority (aanaakketa) of his words, which extends to ten billion universes;

and the Field of scope (vi-sayakketa) of his knowledge, which is boundless (Buddhaghosa, Visuddhimagga, XIII-31).

— Jerome Ducor, "Some Remarks on Amida and his Pure Land"

Kunchen Dolpopa taught in The Supplication: "The relative three worlds are just an exaggerated, confusing appearance, while the absolute three worlds and the Buddha Essence are an indestructible, unimagined, unconfusing appearance."

The relative three worlds are the three realms of desire, form, and formlessness, while the absolute three worlds are none other than the three aspects of the Pure Land:

the dharmakaya-kshetra of the fully enlightened mind of Amideva, in which dwell the Buddhas and Great Bodhisattvas;

the sambhogakaya-kshetra of the unhindered power of Amideva, in which dwell the Bodhisattvas;

and the nirmanakaya-kshetra of the compassion of Amideva, in which dwell aspiring ordinary beings, the non-retrogressing objects of the Buddha's compassion.

They are the three Pure Lands into which beings of various grades are reborn upon making the Definitive Aspiration for birth in the field of action (buddha kshetra) of Amideva.

<https://www.durhamcool.com/pureland-project/>

Dharma: Mind / Knowledge
Sambhoga: Power / Authority
Nirmana: Compassion / Life

Appropriating Tilopa's Six Counsels into a PLB stream...

I feel free to do this because Matangi taught Tilopa, & Matangi is aka Candalini, & Candali is Amitayus' Shakti. And the Sri-kula have Buddha as Matangi's consort if you look up the Mahavidyas. Plus this whole non-method method of Tilopa aligns perfectly with simply resting in the natural cosmic reverberations of Amitabha's Holy Name as taught in PLB imho.

I will provide Tibetan text with dakinitranslations.com English translation, then give my spin. Will add a pic of Matangi & of Amitabha. Critique freely, appreciate silently, or just ignore, as you prefer.

FYI, the repeating 1st character "mi" in Tibetan is Sanskrit letter "na" न which can be a negation or mean "Buddha", which I just learned.

མི་རམ་ནོ། — Don't remember. མི་རབས་མ། — Don't think. མི་རཤ་ས། — Don't understand. མི་རལ་ལྟོ། — Don't act.
མི་རས་ལྟོ། — Don't meditate. རང་པས་རང་བཞག། — Remain restful.—Tilopa's Six Words of Advice

No considerations; No imaginations;
No recognitions; No investigations; No fixations;
Don't mess with the spontaneousness of naturalness!

Buddha recollection; Buddha intention;
Buddha recognition; Buddha reflection; Buddha meditation;
Relax in Buddha-nation!

Appropriating Tilopa's Six Counsels into a PLB stream...

I feel free to do this because Matangi taught Tilopa, & Matangi is aka Candalini, & Candali is Amitayus' Shakti. And the Sri-kula have Buddha as Matangi's consort if you look up the Mahavidyas. Plus this whole non-method method of Tilopa aligns perfectly with simply resting in the natural cosmic reverberations of Amitabha's Holy Name as taught in PLB imho.

I will provide Tibetan text with dakinitranslations.com English translation, then give my spin. Will add a pic of Matangi & of Amitabha. Critique freely, appreciate silently, or just ignore, as you prefer.

FYI, the repeating 1st character "mi" in Tibetan is Sanskrit letter "na" न which can be a negation or mean "Buddha", which I just learned.

མི་རིགས་མེད་པ། — Don't remember. མི་རིགས་མེད་པ། — Don't think. མི་རིགས་མེད་པ། — Don't understand. མི་རིགས་མེད་པ། — Don't act. མི་རིགས་མེད་པ། — Don't meditate.
རྒྱལ་ལོ་མེད་པ། — Remain restful.—Tilopa's Six Words of Advice

No considerations; No imaginations;
No recognitions; No investigations; No fixations;
Don't mess with the spontaneousness of naturalness!

Buddha recollection; Buddha intention;
Buddha recognition; Buddha reflection; Buddha meditation;
Relax in Buddha-nation!